

Practical Christianity :

Or, An Account of the

HOLINESS

WHICH THE

Gospel Enjoins,

WITH

The MOTIVES to it, and the
REMEDIES it proposes against
TEMPTATIONS.

WITH A

P R A Y E R

Concluding each distinct Head.

By *R. Lucas, D. D. Vicar of St. Stephen's*
K in Coleman-Street.

The Sixth Edition.

L O N D O N ,

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Pisgicai Chriftiſtua:

Or A Discoueray of the

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TEMPTATIONS.

WITH A

PRAYER

Concourageing every diffiſcult Head.

By Mr. James D. D. West of St. Ives Esq;
in Cambridge 1700.

AS A PUBLICATION

X O N D O Y

Printed for Ely and Peterborough at the Sign of
the White Hart Gresham-street 1700.

TO THE READER.

READER,

I Have endeavoured in this following Discourse, to en-
dear Holiness to the Love
and Practice of Mankind; which
is a Design neither so trifling
nor criminal as to stand in
need of an Excuse.

But because a very worthy
Design may miscarry in the
Contrivance and Method of its
Prosecution, therefore I think
my self oblig'd to give you some
Account of that; which is thus:

I have endeavoured to repre-

A 2 sent

To the Reader.

sent Religion in its true and natural Character, purified from the sensual Freedoms which some, and the frantick and conceited Whimsies which others deform it by: I have propos'd the glorious Motives to Holiness, and the powerful Remedies against Temptation which it contains. I have performed this as near as I could, in an easie Method and familiar Style: I have not intermixt either Fancy or Passion, which seems to me too light and garish a Dress for Divine Thoughts, but writ them in as natural a Plainness and Majesty as I could give them, hoping all from the Conquering Power and Influence of clear Truth, and therefore it will be necessary, to him who

shall

To the Reader.

shall design any Advantage to himself from this Treatise, to read it deliberately, and allow each Sentence a proper Consideration; for being forced to crowd many Truths into a narrow compass, I have wove the matter a little closer, and chose a conciser Style, than otherwise I should have done; and therefore do not expect to be betray'd by me into a wise Love of Religion at unawares, or to be heated into a Romantick Passion for Vertue, the former is impossible, and the latter of little use; but if you bring an honest and attentive mind, I hope you may find something in this Discourse which may be of very important service to your Soul. And besides this, I had one In-

A 3 duce-

To the Reader.

du cement more to the Publica-
tion of this Treatise ; that is, I
am sufficiently assured that no
kind of Discourses contribute
more to the Peace and Welfare
of Church and State than those
practical ones, which aim at
implanting real goodness in the
minds of Men ; for the want of
this goodness is it which hath
betrayed us into Errours so nu-
merous and so fatal to the pub-
lick Peace, and Charity, and to
the very vitals of Religion ; for
if our minds were possess'd with
that Charity, and Meekness, and
true Zeal for the Divine Glory,
which becomes Christians, we
should consider more calmly,
and see more clearly, and act
more sincerely ; we shall dis-
cern a more manifest Contra-
diction

To the Reader.

diction to Religion in those unnatural Feuds, which are carried on by so much passion in such irreligious methods, and made use of to such unchristian Purpose, than in any thing, which is the subject of our contests; and we should follow after peace by a compliance, if not to all, yet to all we could, and then I am confident we should soon put an end, if not to our Mistakes, yet to our Divisions.

If I have contributed my Endeavours to this, in my degree and capacity; I hope for Pardon at least here, and am assured of a Reward hereafter.
Farewel.

... of the Birds
-in place in which it is
-in the winter when it is
-in the spring time of year when
-has the day time when
-winter day of the year
-in the month of January
-in the month of February
-in the month of March
-in the month of April
-in the month of May
-in the month of June
-in the month of July
-in the month of August
-in the month of September
-in the month of October
-in the month of November
-in the month of December

-and you have written me well I will
answer you as best as I can which
I hope you'll like. I am sending you
the sum I owe you and that is now
settled. I will go to London

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Practical

Practical Christianity.

C H A P. I.

Shewing the necessity of being Religious, because the Salvation of our Souls depends on it. The nature of the Soul, and the Influence of Sin upon it in this World considered. The misery of a sinful Soul in state of Separation, the consummation of its misery after the Resurrection.

1. **W**HAT is a man profited (saith our Blessed Saviour, Matt. 16. 26.) if he shall gain the whole world and lose his own Soul.

That I have in this state I am now in, *we have souls as well as bodies.* whose interest concerns me, is a truth my own sense sufficiently discovers; for I feel Joys and Sorrows, which do not make their abode in the Organs of the Body, but in the inmost recesses of the Mind; *pains*

B and

and pleasures which Sence is too gross and heavy to partake of, as the peace or trouble of Conscience in the reflexion upon good or evil Actions, the delight or vexation of the Mind, in the contemplation of, or a fruitless inquiry after excellent and important Truths.

*The pleasure of
the Soul of more
importance to us
than that of
the Body.*

2. And since I have such a Soul capable of Happiness or Misery, it naturally follows, that it were foppish and unreasonable to lose this Soul for the gain of the whole World: For my Soul is *I my self*, and if that be miserable I must needs be so; outward circumstances of Fortune may give the World occasion to think me happy, but they can never make me so. Shall I call my self happy; if discontent and sorrow eat out the life and spirit of my Soul? if lusts and passions riot and mutiny in my bosom? if my sins scatter an uneasy shame all o'er me, and my guilt appales and frights me? What avails it me, that my rooms are stately, my tables full, my attendants numerous, and my attire gaudy, if all this while my very Being pines and languishes away? These indeed are rich and pleasant things, but I nevertheless

theleſs am a poor and miserable Man : Therefore I conclude, that whatever this thing be I call a Soul, though it were a perishing, dying thing, and would not out live the Body, yet it were my wiſdom and interest to prefer its content and ſatisfaction before all the World, unless I could chufe to be *miferable* and *delight* to be *unhappy*.

3. This very Consideration, ſuppoſing the uncertainty of another World, *Although there were no other life.* would yet strongly engage me to the ſervice of Religion, for all it aims at is to banish Sin out of the World, which is the Source and Original of all the troubles that diſquiet the mind ; for, 1. Sin in its very Essence is nothing else but diſordered, diſtempered paſſions, affeſtions foolish and prepoſterous in their choice, or wild and extravagant in their proportion, which our own experience ſufficiently convinces us, to be painful and uneaſie. 2. It engages us in deſperate hazards, wearies us with daily toils, and often buries us in the ruines we bring upon our ſelves : and laſtly, it fills our hearts with diſtruct, and tear, and shame; for we ſhall never be able to perſwade

our selves fully, that there is no difference between Good and Evil, that there is no God, or none that concerns himself at the Actions of this life ; and if we cannot, we can never rid our selves of the pangs and stings of a troubled conscience : we shall never be able to establish a peace and calm in our bosoms, and so enjoy our Pleasure with a clear and uninterrupted freedom. But if we could perswade our selves into the utmost height of Atheism, yet still we shall be under these two strange inconveniences. 1. That a life of Sin will be still irregular and disorderly, and therefore troublesome. 2. That we shall have dismantled our Souls of their greatest strengths, disarm'd them of that Faith, which only can support them under the afflictions of this present Life.

Not to mention that, after all, the sad stories of another Life will not be strait-way nonsense, because we *think* them so, they will continue at least-wise disputable, and who would, but a desperate Sot, commit his Soul to such a venture !

*Much more the
Soul being im-
mortal.*

Sect. 2. 4. But when I consider, that the immortality of the Soul is a persuasion, which

which generally obtain'd in the Heathen World, that the more wise and vertuous any of them were, the more deeply were they possess'd by the belief and hopes of it, that the reasons *Plato*, *Cicero* and others, founded this assertion in, deriv'd from the nature of the Soul, its operations, its little affinity to any visible matter, and its resemblance of the Deity, have rendred it so highly probable, that it hath ~~shed~~ a very powerful influence upon the Lives of many.

5. But especially and above all, when I consider, that the Holy Scripture, (whose Divine Authority is clear'd by as strong evidences as any matter of that nature is capable of) assures me, that this Soul (whether in its *own nature* immortal or no, I'll not now examine) shall not perish in the Dissolution of this Earthly Tabernacle; as *Eccles.* 12. 7. *Then shall the dust return to the Earth as it was, and the Spirit shall return to God who gave it:* and *Matt.* 10. 28. *Fear not them which kill the Body, but are not able to kill the Soul:* The Soul it seems is not liable to the injuries of a Disease, or the violence committed on

the Body, but doth subsist when the Body is dissolv'd into its dust:) When I consider all this, I can never so far renounce my reason, and harden my self against all the tenderness and passion I have for my self, as to be content that this Soul should be lost in that other state, provided I be fortunate and successful in this; for what satisfaction can I then reap from a patrimony or purchase wide as the World it self, in a state, wherein I shall be depriv'd of all means and opportunity of enjoyment? What can the Wealth, or Power, or Beauty of the World signifie to me, when the Body, which is the proper instrument of earthly pleasure, shall lie stark dead and cold in the Grave, shall have no passions, no appetites, nor can all the Rhetorick or wanton charms on Earth, awaken in it one languishing desire, or one imperfect act of Life; and as to the Soul, it must dwell in the Mansions of a new World, (far, far remote from this,) wherein every thing will be *strange, wonderful, unalterable and eternal.*

*The wretched-
ness of a virtuous
Soul in a
separate state.*

But I must pursue this thought a little farther, and not stopping in the contem-

contemplation of the *uselessness* of the World after the Soul's departure from it, go on to consider the Soul in its intermediate state between Death and the Resurrection, that I may know the utmost (if I can) that the loss of a Soul imports ; and here I would suppose my self surprized in the midst of gaiety and pleasures, of Love and Honour, by a violent, inexorable Disease ; I resign up my dear objects, and my dotage together ; I am torn from my possessions and my hopes ; and when the storm hath burst the Cable, and shatter'd the Hulk of this frail Bark the Body, it casts my

" Soul, that is all that remains of me
" upon an unknown strand, naked, and
" poor, and desolate, without interests,
" or friends, or hopes ; it must dwell in
" the dismal blackness of Eternal night,
" and melancholy, rackt by despair and
" guilt, scourg'd by shame and rage, tor-
" tur'd with envy and vexation, stabb'd
" by regret and repentance, not a calm
" and soft, but a tempestuous and pain-
" ful one ; then like some sick body, which
" rowls and tumbles for an easie posture,
" rather out of an inability to suffer pain,

" than any hope of finding rest, it sometimes languishes and looks back upon the world vanisht like a dream, and repeats ineffective wishes for the Body, but it shall return to its dear Wealth and Beauty no more for ever : Sometimes like *Dives* in the flames, it looks towards that Region, where Light and holy Souls do dwell, but the unpassable gulf of the Almighty's Decree cuts off all hopes of that, so that that Light only augments its envy and despair, and *Heaven* it self adds misery to the wretched Soul's Hell,

This is the natural and unavoidable state of a wretched Soul, dislodg'd from the Body ; despair, and rage, and shame, and guilt, and fear, and grief, and anguish, gnaw and devour the miserable Creature, and for ever must encrease. Blessed God ! need there any chains to sink it lower than its own weight hath done ? Needs there any other darkness cover that Soul, which such a cloud of sorrows hath benighted ? Tell me no more of pleasures, these thoughts are enough to make me tremble, and grow pale at the approach of a temptation ; rather

rather than my Soul should dwell in such a state a thousand years, may shame and poverty be my portion in this life ; may the hatred of powerful enemies, or what is worse, the scorn of my dearest friends, pursue me ; may my Body be but a Scene of Diseases, and so incapable of the least gust of pleasure ; and more than this, may an awakened tender Conscience every moment flash Death and Hell into my face, or if there be any thing worse let me suffer it, so it but preserve my Soul from sin here, and from that inexpressible state of torment afterward !

And yet all this while I have taken no notice of those additional sufferings which *Divine Vengeance* will no doubt inflict upon the Soul, nor of the nature of the Soul ; the exaltedness of whose Essence heightens and sharpens the pain ; for the more delicate the Being, the more subtle its perception, and the more exquisite the torment.

Sect. 3. There is a Third state where-
The wicked man's state after the Resurrection.
in misery swells to the highest mark it can possibly, when the Body, being rais'd again shall follow the Fate of the Soul, and both shall be condemn'd to inextinguishable

*The Inference
and Conclusion.*

guishable flames. O Hell, where only the Enemies of God and Goodness dwell ! where wretched Men undergo all that *fullying* the Divine Glory, and *trampling* on the *Blood* of Christ can merit ! But I have reserv'd a place for a farther survey of this state.

I am sufficiently convinc'd, that the gaining of the whole World cannot recompence the loss of my Soul, since its loss implies all this, and more : for what would I take to be miserable ? or rather, what would I take to be eternally so ? is it a rational question, if I lose *my self* what can be gain to *me* ? the World peradventure will continue amiable many ages after I am gone, but what is that to *me* ?

And if to gain the whole World at so dear a price be so ill a Bargain, how fatal a purchase should I make, who am like to gain so little, being none of the World's greatest Favourites ! My Soul is not so cheap yet, that I can set it at so low a rate, as a few hundreds a year : I am as immortal as any Monarch in Christendom ; and my Pretensions to the Almigh-
ty's favour may grow equal to that of
any

any of the Sons of Men, and I should be a Profligate and Reprobate, a Brute indeed, if I should abandon my poor Soul to Misery, and renounce the Interest I have in the God of Heaven and Earth, for I know *not what*.

Let who will therefore sweat and toil for wealth and greatness, I have but this one business to do, to insure this dear, dear Soul of mine in its voyage to eternity ; let who will gain the Reputation of a wise man by a clearer foresight and thriftier management of affairs, by an unwearied attendance, and insinuating applications, I shall think my self *wise* enough, if I can but be *fav'd*, and *great* enough if I enjoy but the smiles of Heaven : Let who will applaud themselves for the contempt of intrigue and sullen business, whilst they thaw and dissolve in soft and delicate pleasures, or waste and spend themselves in course and toilsome Lusts ; " If I may enjoy the pleasure of a manly rational life, spent in a constant course of Religion and Virtue, without superstition or frowardness ; of a mind unharas'd by desires and fears ; of a peaceful assur'd Conscience ;

" science; of the Contemplations of glorious Truths, and the hopes of a blessed Immortality, I shall envy none the happiness of the most luscious pleasure, or kindest fortune the World affords.

A Prayer reflecting on the Precedent Discourse.

Blessed God, give me grace to prefer the interest of my Soul to the World and Flesh; the things eternal to the things temporal; that amidst the pleasures of Prosperity and Peace, and the flatteries of Reputation, I may not forget to think what will be the condition of my future state; and that amidst the troubles which besiege this mortal Life, I may be supported by the blessed hopes of a better World; that the confident belief of the Soul's immortality may render me industrious to lay up a good foundation for the time to come; so that when I shall have put off this tabernacle of clay, I may be cloath'd with a building of God, not made with hands, eternal in the Heavens: all this I beg, through Jesus Christ our Lord.

C H A P.

C H A P. II.

Of the Nature of Christianity. Christianity consists of Faith and Practice. Three things especially to be regarded in our Faith. 1. Its tendency to promote holiness. 2. That no scruples about matters of Faith destroy the peace of our bosoms. 3. That difference of opinions do not destroy Charity.

Christianity may be consider'd either in relation to Faith, or Practice : I will first consider the Christian Faith, and that in the most practical manner I can.

In my Creed, I have regard to three things especially. 1. To the use and end of Faith, which is certainly to guide and influence our lives. 2. To the peace of my own Breast. And 3. To the preservation of Charity : My reason for the first is evident of it self ; because without holiness no man shall see God, if therefore my Faith do not produce this, it can avail me nothing. My reason for the second

*The Peace of
our Conscience.*

cond is this : Tho' I may doubt whether I believe aright all that is necessary to my eternal salvation, and yet that doubt not prove injurious to my Happiness at the last day, because I did both believe aright and live conformably to it ; and the scruple arose only from the disputes and contests of men, and the weakness of my own understanding, not from any iniquity of my will ; yet this doubt will disquiet and disturb my repose, damp my chearfulness and vigour, and may peradventure unsettle my Faith, and end, if not in Atheism, in coldness, and indifference. It is evident then that it nearly concerns me to guard my Soul against all scruples that may endanger its peace.

*The Preferua-
tion of Charity.*

My reason for the 3d is this : Though I may believe *Another* in a damnable er- rour, when he is not, without prejudice to my own Soul, because I may make this judgment in the simplicity of my heart, by the best light and rule I have ; yet peradventure this opinion may im- prove it self insensibly upon my affections to a very ill consequence, and invite me to an uncharitable and unfriend- ly

ly deportment ; which if it do, as it must prove injurious to my Neighbour, so must it be prejudicial to my Eternal interest ; wherefore 'tis plain, that it behoves me much to take care that my zeal for an opinion do not destroy my Charity : I will therefore consider Faith with reference to these 3 things, Holiness, Peace, Charity.

§. 1. If I consider the Christian Faith *of Faith with respect to its influence on our Lives.* with regard to the great end of it, Holiness, I observe that the Gospel contains two great things, the Knowledge of God, and of Jesus Christ; *This is life eternal God and Jesus Christ sufficient.* Joh. 17. 3. to know thee the only true God, and Jesus Christ whom thou hast sent: This knowledge contains in it all the Obligations imaginable to a holy life and secures the hopes and comforts of Christians upon an unmovable foundation; and this knowledge agrees perfectly with the nature and ends of Religion.

1. First, *With the Nature of Religion:* Religion is nothing but the true and spiritual worship of the only true God, who is a Spirit: Now all the worship we are capable of paying him, consists either in the Affections of the Soul, or Actions

Actions of the Body, so that that Belief or Knowledge which tends to render these proper and acceptable to God, is directly conformable to the Nature or Religion ; the Gospel therefore hath discovered God to us, i. One, infinite in Wisdom, Power, Holiness, and Goodness. And secoundly, as he stands more particularly related to us in the Work of Creation, Providence, Redemption. All this put together proves him to be God, and to be Ours ; it evinces his Excellency and his Supremacy ; it represents him infinitely Lovely and Adorable in himself, and entitles him to all the service and affection, which Dominion, Love and Munificence can lay a just claim to, all which is enforcement enough (which is the use of Faith) to our Duty, when we are acquainted with it.

Which that we might be, and that we might have assistance to enable us to perform it, and that there might be a Provision made for the pardon of our errours, God in his infinite Wisdom thought it necessary to send his Son into the World, and therefore it is necessary to eternal Life to believe in Jesus Christ

Christ whom he hath sent; and about him we are inform'd in the Gospel, that he is the Son of God; that he was made Man, and lived here upon Earth, that he might teach us our duty, and leave us an Example of it; that he was crucified for our Sins; that he rose again from the Dead, and after forty Days sojourning here, he was received into Glory, and became the Head and Prince of his Church, and shall at the last day judge both the quick and the dead.

The belief of all which illustrates the Justice and Mercy of the Most High God; assures us of the truth of his Promises; i. e. The assistance of the Spirit of God, and eternal Rewards; and Super-adds most powerful Obligations to Obedience, and lays an unshaken foundation of Joy and Peace by shewing us on what account our sins are pardon'd, and our services accepted. So that now there will need but few words to prove,

2. That this knowledge doth directly serve the End and Aims of Religion, which must be God's Glory and Man's Happiness, the former is already prov'd;

for to *Glorifie* and to *Worship* God are equivalent terms; the latter easily appears thus, in that this belief doth, 1. Rescue us from the *power* of sin, by powerful motives, and endearments to, and by supernatural assistances of virtue; and, 2. From the *guilt* of it by the blood of Christ: and so it frees us from the misery of unruly passions, and from the slavish Fears of Death and Hell. 3. It composes our minds in all the various changes of the World, by the firm persuasion of the wisdom, power and goodness of the God who governs it. And lastly, it delights and satisfies our Souls by the discovery of Objects fit for their love and enjoyment; which is no less essentially necessary to our present happiness than any of the former; for Man being a weak and empty Creature, cannot, like God, find his happiness in the *fruition* of *himself*, but must seek it in something else, which must be able to fill all his desires and appetites, and satisfie all his Capacities of enjoyment.

The Blessed Effects of this Faith.

O happy Christian, that conquers the World and himself, that is freed from all fears

fears and jealousies about a future State, and enjoys the ravishing Objects of a glorious Faith; well may the holy Spirit make up the description of this State, of characters of Joy, Peace and Hope.

§ 2. But now Secondly, that this Happiness may be entire, it is necessary to secure the *peace of my own bosom*, as to the matters of Faith: and this may be disturbed two ways, either by doubting of the *Truth*, or else the *Sense* of Divine Revelation: we are tempted to the former commonly by this Argument, *These things cannot be, therefore the Book, which contains the History of them, is an imposture.* To the latter, by much the same Argument, *These things cannot be, therefore* (since we cannot deny the authority of Scripture) *we must explain them in some other sense:* Both proceed upon this bottom, *I cannot understand or conceive the possibility of this or that, therefore it cannot be.*

To secure my self from the first of these, I consider the infinite Majesty of the God we worship, and the trifling, dwarfish Capacities of us Men, and then I wonder not, that some Articles should rather

ther surprize and dazzle my faculties than enlighten them.

To expect otherwise, were to forget the nature of mysteries, and of thy self. It is true, to believe without a Reason for it, is Credulity, not Faith; but then Revelation is the highest Reason for the belief of things supernatural, there being no other means left us to attain to their knowledge; so that all that Reason can have to do here, is not to discuss that probability of the Article revealed, but the Authority of the revelation, and this being once clear'd, to surrender up our doubts and scruples: which is (weighing the shallowness of our understandings, and the depths of mysteries) no more than in a tedious long journey, our eyes being dim, and the way unknown and intricate, to abandon our selves to the conduct of a kind, skilful and faithful Guide. The Sum of all is this, Man is born like a wild Ass's Colt, and arrives into a rational Creature by painful institution, and slow progressions, the Soul being clouded by Passions, imprisoned and limited by scanty Organs, perverted by unhappy prejudices; and therefore

therefore 'tis a very wild and extravagant piece of folly, to make ones own understanding the great standard and measure of *all truth*, or to determine, that the utmost of our Fancy is the utmost extent of Nature, and of the Deity too; for on the other hand, God is a great and *incomprehensible* Being, *Great is the Lord, and greatly to be prais'd, and his greatness is unsearchable*, Psal. 145. 3. and therefore by a clear consequence, our Faith is not the less reasonable, because it is the more *reign'd*; an awful distance and a modest Faith is as essential a part of Holiness, as the conformity of our Wills to the Divine Law. These very considerations will serve to secure me.

2. Against all doubts, about the *Sense* of Revelation, for the received and general sense appears to be the more natural and obvious, and therefore no objection lies against it, but what is already remov'd, the seeming impossibility of it: and if it be farther consider'd, that the Gospel was address'd to persons of very ordinary endowments; and therefore to be understood in its

most obvious sense ; That it is most conformable to that humble infant Spirit Christ requires in his Disciples, to qualify them for the reception of his Doctrine, to Believe rather than Dispute : That the receiv'd sense is the sense of the whole Catholick Church, That an Errour of Judgment, which springs from Humility not Pride, will be rather pitied than punish'd by a good God, this altogether will easily raise my Faith above all scruple and wavering : Especially if I add to all this, this one Observation, That the Adversaries of any one Article of Faith, have never made up one entire Body, but several Sects, divided by numerous and contradictory Tenents built up upon different Foundations, that they have never been able to propagate any thing but wild and unaccountable fancies; that they have set Scripture at a more irreconcilable distance from it self, and instead of clearing its mysterious lences, have made its plainest sense a Mystery.

From all this I am obliged to resolve, not to gaze, and stare upon Majesty, lest I be blinded by the shine of it; but worship

ship and adore, that I may be blest by it. I'll look upon my Creed like the Ark of God, 2 Sam. 6. It must not be toucht by a bold hand, though to support it, all its Articles are like the Stones of the Altar, Exod. 20. To lift up a tool of a Workman upon them, tho' with design to polish and adorn, nothing else, but to profane and unhallow them.

If after all this I chance to Err, I do not doubt, but that the purity of my intention, the diligence of my inquiry, the meekness and intireness of my Resignation, will, through the mercies and goodness of a gracious God, secure my Heaven, and render my errour innocent and harmless. All that is behind now is in the

§. 3. Third place, to preserve my Charity in
Faith, how to
be preserved.
ty for my Neighbour, lest that Faith which should be the strong engagement to union, become the unhappy Instrument of Divisions. To this end I consider, 1. That the Controversies now on foot in Christendom are not about the Truth, but sense of Divine Revelation; none at all calling into question

the veracity, but the meaning of God ; and therefore I cannot conceive the Glory of God any more lessen'd or injur'd by variety of Opinions than by variety of Capacities ; unless in their consequence.

2. As the bare assent to a truth doth not save, so I see no reason, why the holding of an Error should damn, unless it be such as hath a sinful Original or Issue, or such as is not consistent with the Honour and Glory of the Most High God ; and indeed no Opinion which lessens the Majesty of the Most High God, can be taken up by any one professing Christianity, but that it must begin or end in Sin ; But yet the aggravation or extenuation of the guilt of a Man thus erring, may depend upon so many circumstances, as Capacity, Education, Means and Opportunity of better information, the strength of prejudices, and such like, that he must be left to the judgment of God alone, and my duty, as a private Christian, is to love and pray for him, and to endeavour his reducement by all the pious Subtilties I can. This is the general Rule of the Apostle, *Let not the Weak Judge*

Judge the Strong, nor the Strong despise
the Weak.

" I will live in the peaceful temper
" of these persuasions; happy in the en-
" joyment of a smooth and settled Calm
" resign'd up to God, stanch and con-
" sistant in my self, and possess'd by cha-
" ritable hopes of my Neighbour: I'll
" endeavour to keep a Conscience void
" of offence towards God and towards
" Man; and then I hope I may at last re-
" sign my Spirit into the hands of a faith-
" ful Creator, in the Joys and Trans-
" ports of this Precious Christian Faith.

The Prayer.

Glorious and incomprehensible God,
suppress in me all proud thoughts,
all wild and wanton Curiosities, and keep
my Soul in the humble frame of new born
babes! Thou dwellest in Light inacces-
sible, my Soul in a cloud of Flesh and
Blood; my Faculties are weak and tainted,
and thy Light dazzling; and therefore
it is not for me, Lord, it is not for me,
saucily to discourse, or pragmatically to de-
termine of, but bumbly to receive, and
heartily

heartily to embrace those Mysteries, which thou, a God of Truth, of Goodness, and of Power, hast vouchsafed to reveal to us by the Son of thy Bosom: Lord, I confess, that though these Mysteries have a dark, they have a bright side too, for though I cannot see through them, yet I see enough to oblige me to worship thee in Humility and Love, and these, these, I hope, will secure me in thy Love through Christ. Lord, I believe, help thou mine unbeliefs; "enlighten my blindness! quicken and enliven my dulness! support my Frailties! dispense my Passions! free me from all the prejudices which clog my sinful nature; and finally beget in me an earnest desire after those blissful Mansions, where my Faith shall be swallowed up in visions. Amen, blessed Jesus.

*Directions to
those of meaner
Capacity, con-
cerning their
Faith or Creed.*

Thus I have consider'd the Christian Faith, and secur'd my own Peace: But there are multitudes of People of a lower Rank and Capacity, who may not, it may be, reach the design of this Section, who are distracted by the numerous Controversies every where on foot, and frightened by the rash zeal of their

their Abettors : For the satisfaction of such, I consider.

That it is easie to deduce from the Gospel, 1. That the Almighty will judge men by their several measures and opportunities. 2. That the great Fundamentals of Religion are clear as daylight, and therefore the Gospel is called *Light*, and the *Grace of God* is said to appear unto all men, which, though I suppose primarily meant in opposition to the darkness of Gentilism, and in some measure of Judaism too, and to that narrower limitation of this Grace under the Mosaical Oeconomy, implies with all the clearness of the Gospel, of which were there no other proof, this one would suffice, That the Gospel was design'd for the benefit of all Mankind, and more immediately preach'd to the Poor and Silly, and refuse of the World : The consequence of this is, that it seems, at least to me, wholly improbable, that any body should be betray'd into a necessity of Erring in fundamentals, unless they be accessory to their own Error, and therefore this being once granted, I may resolve all I can think of necessary

ry for the Multitude into two directions.

1. That holding fast to manifest Fundamentals, they, for the rest, submit themselves to the Government they are under, which will be safe for them upon three accounts. 1. That the points controverted are such, which they are not of necessity obliged to know, 2. That they themselves are not capable of making any solid inquiry into them, and therefore to resign themselves to those set over them, is the utmost of their duty. 3. That in this case, their submission to the publick Authority of the Church they are of, is an act of Obedience and Humility, and most conformable to the command of God, and the Peace and Unity of the World.

2. That they never prefer a doubtful opinion to the prejudice of a plain Precept or Duty; a Man may go to Heaven, though he be not of this or that opinion, but without Obedience and Charity he cannot; but to do this, is to stickle for a Sect, in violation of Obedience and Charity, and to prefer an humour before ones Duty, which is a certain Symptom of

of a mind infatuated by Pride, or perverted by Interest.

CHAP. III.

Of Christianity with respect to Practice.

Sect. I. Of being Good. The true notion of Gospel Holiness stated. Negative Righteousness: Positive or Affirmative Righteousness: The Principles and Degrees of it. §. 2. Of doing Good. What may not be the motives to a Solitary Life. An active Life, 1. more Excellent, 2. more Necessary than a Solitary or Contemplative one. § 3. Rules relating to doing Good.

Sect. I.

OF Practice in general, which contains Being and Doing Good.

We are born into a World full of Snares and Temptations; and we ourselves are Creatures blind, and yet wilful; weak and yet wanton too; and upon these accounts we are vouchsaf'd the Favour of Divine Revelation, to conduct us through our Pilgrimage, to enable

ble us to fight the good fight of Faith, and to prevent our miscarrying through the Deceitfulness of Sin, and the frailty of humane nature: and therefore whoever doth not improve this gift of God, into all these Advantages and Benefits, defeats the design of Heaven, and receives the Grace of God in vain.

Besides all this, the great Author of all things hath declar'd himself a God, *jealous of his honour, and delighted in the happiness of his Creatures;* from whence I naturally infer, that *that only can be a design worthy of Christ's descent into Earth, which promotes the Glory of God, and the Happiness of Man,* and that is, only Goodness or Holiness, concerning which I will,

Q. 1. Enquire what kind of Goodness or Holiness that is, which the Gospel of Christ requires? And,

Q. 2. Prove that it tends to advance the Glory of God, and happiness of Mankind; which will serve not only as a proof of its being the scope and drift of Christianity, but also for a strong enforcement, and motive to it.

§. I. I will state the notion of *Gospel* ^{what is meant} by *Holiness*. St. Paul, Tit. 2. 12. tells us plainly that this consists in denying *Ungodliness* and *Worldly Lusts*, and in *Living Rightously, Soberly and Godly* in this present *World*, looking for the *Blessed Hope* and the *Glorious Appearance* of the Great God and our Saviour Christ Jesus. Now the least that this can import, is that we are to abstain from all plain and open violations of the Commandments; such as are, 1. All ^{Negative Holiness.} debasing of God in our imaginations, and depraved acts of worship consequent to this, and all unthankfulness to him. Secondly, all sorts of Falshood and Injustices. Thirdly, all kind of unnatural Lusts and Excess, destructive to our Health or Reason, all this being nothing else but the *Ungodliness* and *Worldly Lusts*, which we are to deny, and the very Heathens by the light of Nature, Rom. 1. 32. know, ^{that they who do such things are worthy of Death.} This I say is the least, that can be imported by the words of that Text, Tit. 2. 12: some there are who live and talk, as if there were nothing more, nothing

nothing higher included in it, so desirous are they that Religion should be gentle and easie, that they seem to think that it implies nothing more than a mere negative Righteousness, or abstinence from scandalous Crimes.

They tell us, that it is plain that the Scripture, speaking with respect to the Life of the Gentiles which was depraved below the light of Nature, doth by mortification, mostly intend an abstinence from those Actions amongst them which were manifest Transgressions of the Law. *Mortifie therefore your Members which are upon the Earth; Fornication, Uncleanness, &c.* Col. 3. 5.

Next they tell us, that all Wises Men who understand humane Nature and the World, embrace Christianity themselves, and recommend it to others under the Character of a Debonair and Complaisant Religion.

To all this I easily answer, 1. That at this rate the way to Life seems so exceeding broad, and the gate so very wide, that unless a Man be born with a most villainous temper, and that be improv'd by a loose and undisciplined Education

cation; he may make a shift to enter in without much striving or struggling, which seems to me very opposite to the Affection of our Saviour, *Strait is the Gate and narrow is the way that leadeth to Life, and few there be that find it.*

Secondly, 'tis true that Mortification in Scripture, relates especially to those *Lusts* and Crimes rise amongst Jew and Gentile, but then I must mind you, that Mortification is but one part of Christian *Holiness*; and that Abstinence from gross Sin, is but half of Mortification. And Thirdly, I hope those that speak such soft things of Christianity, do intend it of a spiritual pleasure, or else of that more perfect state, wherein they that are arriv'd at it know how to abound, because having obtain'd a more compleat Conquest over the Body, and the World, they are not so easily ensnared as new Converts.

Now therefore I conclude, Secondly, that living *Righteously, Soberly, and Godly* Tit. 2.12. must signify much more than the denying *Ungodliness* and *Worldly Lusts*: the meer ceasing to do evil is not all that the Scripture means by *beeing and doing good*

good. In a word, there is a Positive, an Affirmative as well as a Negative Righteousness required in the *Gospel*; and to the end we may not form a wrong notion of this, I will a little consider its principles and degrees.

1. Acts of Sobriety and Justice, perform'd, without any deliberation, by the mere inclination of Nature, (if such may be) are merely *natural Actions*, neither good nor evil; neither rewardable nor punishable.

2. Acts of Sobriety and Justice, perform'd upon the sole instigation of pleasure and convenience, which attends such a Life in this present World, are very proper and natural effects of Reason, but under the *Gospel* they do not constitute any part of the Righteousness of the Kingdom of Heaven, because our Actions, are to proceed for nobler motives; not that I deny but that to us Christians, worldly Happiness may be a very lawful incentive to Holiness, but then it must be in its place, not the sole and great, but a subordinate inducement. Thus tho' the Apostle invites us to goodness by *Praise* and a *good Report*, yet he, who

who is *virtuous* meerly that he may be famed for it, is a vain-glorious Sinner: so though the promises of this Life annexed to Godliness, may encourage us to embrace it, yet if any man be godly meerly for present pleasure and happiness in this Life, he is but a *worldly* man; nor do I here only mean that worldly pleasure must not be the *sole*, but that it must not be the *great*, the *principal* allurement to Religion; something it may contribute, but it must be in its place and its degree.

3. To deny any sin upon the account of Religion, i. e. The Fear and Love of God, and hopes of Salvation: is certainly an acceptable Sacrifice; but because in all our Actions there are generally many motives twisted together, and because man out of fondness for himself is very apt to attribute the work to that motive which it is his interest should be uppermost: therefore it will very nearly concern every one, to examine seriously the degrees and strength of this Faith he pretends to; for peradventure, though this Faith be strong enough to restrain him from *wild and unnatural*

D.

Lufts,

Lusts, because it leaves him enjoyments and pleasures enough to entertain him with more delight in their stead ; and gives him up to a Life no less *sensual*, tho' the instances of sensuality be more regular : Yet it may not be powerful enough to crucifie all worldly and carnal affections, and to force him to do perfect violence to his Inclinations : his fondness for the pleasures of this Life may be too stubborn to give way to a Faith which is not more *deeply rooted*, nor arm'd and wing'd with holy *passion*; and the Body may be too high fed to surrender up all its satisfactions upon the demands of a drowsie Faith ; so that the man doth not *entirely deny himself* because Religion commands it ; but thus far he thinks fit to comply with Religion because it doth him no harm , it doth not entrench upon his *sensual enjoyment*: and if this be his Case, though the man may have call'd in Faith to the assistance of Reason, yet he doth not suffer it to Reign, and by consequence his Life is still the Life of *Sense*, and not of *Faith*. Faith comes in but slantingly and collaterally into his Life; it is not
the

the main and chief inducement to his Actions.

4. And lastly. A Life led in meer abstinence from evil, and yet an allowance of the utmost freedoms we can with innocence enjoy (upon supposal that such a man could so love God and Heaven, as to be able to renounce all, when called thereto, a supposition I can very difficultly be reconcil'd to) is but the *minimum morale*; if Holiness, yet ^{Positive Holiness.} the lowest degree of it; and the Gospels seems to me to have a farther aim, to propose a greater height, and to expect from its Votaries a nobler *perfection*; which will easily appear to any one who shall diligently consider, i. The great Motives to Holiness, which it contains, that is, a declaration of the Divine Nature, *Jo. 1. 18.* The infinite Love of God to Mankind, manifested in the blessed Jesus, and the full Discovery of Life and Immortality; or secondly, the *mighty assistances* it promises, that is, the blessed Spirit of God, and Divine Providence, employed either in preventing us from falling into temptations too big for this imperfect

state, or else in finding a way to our escape out of them: or, thirdly, the immediate end of Christian Religion, that is, whilst we are here on Earth to fit us for Heaven: He that shall seriously lay to heart these three things, will be forc'd to conclude, That in all reason, the Gospel must require of us something proportionable to the extraordinary motives, the powerful assistances, and the glorious end it assures and proposes to its Children; and this must be something more than a meer negative righteousness; for it is unreasonable, that this Light should beget in us no greater degrees of love and fear for God, than what natural Reason might; or if it doth, that the instances of our Obedience, now under the Gospel, should be only such, as the strength of Nature might have enabled men to comply with under Gentilism, though it must be confess not so easily as now.

Agreeable to this Doctrine our Holy Saviour in his Sermon on the Mount (which is the Rule and Standard of the Christian Life) sets us a more exalted pattern: Not only to be true in our words,

words, and *just* in our dealings with our Neighbour, but to be Charitable, Gentle, Patient, and to return good for evil to our very Enemies: not only to avoid all unnatural Lusts and wild Excesses, but also to be pure and holy, to admit of no sensual Fancy or unchaste Looks, or idle Words: to fast and afflict our selves: *Blessed are they which mourn.* He forbids us all Ambition and Covetousness, and Vain-glory, not merely on the account of injustice, for that doth not always unavoidably cleave to them, but as they are the Acts of a worldly mind, which is perfectly contrary to poverty of Spirit, and to laying up our Treasures in Heaven, and to the taking up of the Cross of Christ, so powerfully and sweetly recommended. Our duty to God is couch'd all along in the whole Discourse, but the Acts of Worship more plainly express'd are, loving him as a Father, praying to him, endeavouring to promote his Glory, and cheerfully to obey his Will, relying upon him for assistance in our spiritual Warfare, for Provision, Protection and Deliverance in this life; and add to all

D 4 this

this, this one circumstance, That all this is to be done with *delight, constancy and vigour*, (implied in those general Precepts, *Blessed are they that hunger and thirst after righteousness; Lay up for your selves treasures in heaven; — For where your treasure is there will your heart be also; Seek ye first the Kingdom of God and the Righteousness thereof, and Strive to enter in at the strait gate, &c.*) and then you have our Saviour's Sense of Christian Holiness.

If we consult his Disciples, the best Expositors of their Masters Text, we shall find the whole of Religion compris'd in two things. The *Mortification of the outward man*, and the *Resurrection of the inward*, by which they mean, as appears from Coloss. 3. *A setting our affections upon things above, and not upon things on the earth*, from whence I will infer two conclusions.

i. That our affections are an essential part of Holiness, that it is not enough to *approue of invisible things in our understanding, and then act not as men who love God and Heaven and Goodness,*

ness, but as men who see it unavoidably necessary to do something, and therefore go as far as is consistent with that *carnality* they yet resolve to gratify; but that we must love them also; and this to that degree, that it may be able to extinguish our *passion* for the *World*; and therefore,

2. The life we are to lead, must be such a one as may most tend to enkindle in us *holy passions* for the things above, a *delight* in the survey of our *hopes*, and *desires* of entering into the presence of God; all which cannot be attain'd but by frequent *Prayer*, *Meditation*, *Hearing* and *Reading* of Gods Word, the *holy Communion*, and heavenly *Discourses*: and on the other side, our Life must be such as may most effectually tend to *take off our affections* from the world, and beget in us a generous *contempt* of it, which can never be affected, but by repeated acts of *self-denial*, *fasting*, *watching*, *meditating*, on the example of a *cru-cified Saviour*, the *glories* and *pleasures* of another Life, the *vanity* and yet *bewitchberies* of this fading one. I may be confident, that a constant *caressing* the *senses*

tencies with feasting, drinking, wanton dalliances, the pomp and vanities of Life, cannot be a proper method to the mortification of the outward man or vivification of the inward.

So that if a very abstemious Life (as to the general course of it) be not requir'd as an essential part of Holiness, yet it is necessary as the means and instrument of it: conformable to this whole discourse is that of S. Paul, 1 Cor. 7. 29, 30. But this I say, Brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possess'd not; and they that use this world as not abusing it; for the fashion of this world passeth away: Where we are not only interdicted unlawful pleasures, but forbidden to give our selves up to lawful ones; and commanded to use such moderation as may become men fully perswaded of the shortness and vanity of this Life, and posses'd by the expectations of a better.

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The Sum of all is this, The Christian State is a State of extraordinary Holiness and Purity; 'tis a new Nature, wrought by Principles, Motives, Assurances, different from those of the natural Man; 'Tis, in one word, To be heavenly minded; and therefore that course of Life, which can best serve to encrease this blessed temper, is the Christians Duty; and that course which quenches it, which softens and sensualizes us, is inconsistent with Christianity, and inconsistent with Regeneration; for if we be risen with Christ, we shall not only love, but seek those things which are above; it being impossible for any man to live, (when he can chuse) quite contrary to his own desires; so that he who loves God need not be told, that he must Pray and Meditate, and Communicate, and by doing, &c. When he knows he can enjoy him here below no way else; he that hates Sin, and loves Holiness, needs not be told that he must lead an abstemious Life, when he knows that feasting and drinking, &c. do feed the body into wantonness and lust, and quench the holy flame

flame of Love, and indispose it for Religious Duties.

From all this it is plain, Religion is in its essence an inward and spiritual Holiness: outward actions can be considered but two ways, either as the *means and instruments*, or else as the *fruits and effects* of Holiness; and both ways a sober temperate Life (as to the general course of it) is indispensably necessary; though I cannot here deny, but that there must be an allowance made for the *variety of tempers*, and the *different strengths* of grace, &c. proportionable to each Man's different case.

Having thus given an Account of the nature of the Holiness which the Gospel requires, I come.

Holiness necessary to promote God's Glory. 2. To shew that it tends to promote God's Glory and Men's Happiness.

1. *God's Glory.*

1. Though a right understanding be wholly necessary to, yet it self is no part of Divine Worship; it is not meer knowledge or belief of a Truth, but Love, and Fear, and Obedience by which we honour God, and devote our selves to him; there is no where more light of knowledge

knowledge (Heaven excepted) than in those Regions of darkness where the most impious Spirits dwell, but no body will say that they there Worship God. 'Tis true an understanding illuminated is certainly a beautiful thing; but then if it be joyn'd to an unsanctified Will, the Man in the whole is the most deform'd and loathsome thing imaginable, for he is made up of two the most disproportional and contradictory things, as if he were formed as the Poet fancies men, growing out of the slime of the Deluge, the upper parts enlivened Flesh and Blood, the lower Mud and Clay; the light of the understanding enhances the guilt of malice and degeneracy in the Will; for to see God, and not love and obey him is strangely malicious, but if his beauty be not adorn'd by things that have no eyes to see it, 'tis not to be wondred at. *If ye had been blind, then had ye had no sin.*

2. *The Heavens*, saith the Psalmist; declare the Glory of God, &c, Their brightness and vastness, whilst they engage our wonder, invite us to the contemplation

templation of the Power, and Infinite-
ness, and Majesty of their Architect ;
so Holy and Good Men declare his glo-
ry too , for being renew'd after his
Image in Holiness and Righteousness ;
they represent to the World an imper-
fect draught of some of the glorious At-
tributes of the God they worship , thus
as the Power of Miracles imparted to the
Apostles, forc'd the beholders *to glorifie*
God, who had given such gifts unto men;
so too Christ exhorts his Disciples *to let*
their light shine before Men, that when
they see those good works, they may glo-
rify God who is in Heaven; induc'd by
the loveliness of that Goodness deriv'd
from him , as the other were by his
Power.

3. It is Goodness by which we own
a God, and acknowledge him to be ours.
Divine Worship is the Confession of our
Meanness and his Majesty ; and confor-
mity to his Laws is the fullest proof we
can give of our Allegience and his Su-
premacy ; and therefore they who live
irreligiously, let them pretend to believe
and think what they will, are said to be
without God in the World, and to deny
him in their works.

4. Ho-

4. Holiness or Goodness is really Divine Worship, and therefore it is in Scripture design'd to be Religion, and Wisdom, and Knowledge. To know God this is Wisdom, and to depart from evil this is Understanding; to do Justice, to relieve the Poor and Needy, is not this to know God, I saith the Lord? Pure Religion and undefiled is this, to visit the Fatherless and Widows in their affliction, and to keep ones self unspotted from the World. More plainly; What is Worship, but the cleaving to God with purity and earnestness of Affections acting in conformity to his Law as those Affections shall invite and inable us, And this is the very same thing with Holiness. So that it is plain, that Holiness and Goodness contribute to God's Glory, the two only ways we are capable of glorifying him, that is by our own particular Worship, and by the influence our example hath upon others.

¶ 2. Holiness is most serviceable to the Happiness of Man here and hereafter. Holiness necessary to the happiness of man in this life.

i. Here

I. *Here.*

I. " All the Advantage of peaceful Government, friendly Neighbourhood, comfortable and closer Unions, and Pleasant Retirements, depend on and arise from Goodness: But suppose the World planted with Covetousness instead of Justice, Pride instead of Meekness, Cruelty instead of Compassion, Revenge and Malice instead of Mildness and Charity, Falshood and Lying instead of Constancy and Truth, &c. and imagine, if you can, whether all Societies would not be torn into as many Factions as there are crois interests and opposite passions, whether any Commerce could be just and smooth, any tie lasting and delightful, whether it were possible to find security or pleasure either in a private or a publick Life.

2. " It is Holiness which best secures a man's inward peace, guards and arms him against those impressions which outward temptations make, prescribes bounds to our Desires, scatters our Fears, confirms our Hopes, raises our Affections to things of true and lasting

" Ex-

Excellency; that is, in few words, it not only settles our peace by establishing the empire of the mind over the inferiour Appetites, but also provides for our pleasure, by filling the mind with spiritual Joys, and Peace, and Hope.

2. *Hereafter.*

*In the life
to come.*

Goodness is wholly necessary, 1. To recommend us to the Love of God, whose infinite purity and excellency cannot approve of any thing that is sinful and unholy. *This is the Message that we have received of him, that God is Light, &c.* Where you see that the Law founded in his Nature, hath an intrinsic resemblance to his own Holiness; and by consequence he can neither alter it, nor dispense with its Observation. 2. To qualifie us for Heaven; for it is Goodness which weans the Soul from all fondness of the Body and the World, and possesses it with an intense Love of God and Holiness, which two things do first capacitate it for that World, wherein God and holy Spirits dwell; and secondly recommend it to greater degrees of Glory and Happiness in it.

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Thus

Thus have I given an account of the nature of Gospel Righteous or Holiness; and demonstrated its serviceableness to the great ends of Religion, God's Glory, and Man's Happiness: I need not after all that I have said prove the necessity of it; thus the Scripture asserts in express words, *Without Holiness no man shall see God*, Heb. 12. 14. *Not every one that says unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven*, Matt. 7. 21. This was the great business of our Saviour's Life, he was still instructing men in the doctrine of the Kingdom, that is, Godliness, Righteousness and Sobriety. His Miracles did confirm the Divinity of his Person, and this was carefully secur'd, to gain authority to his Doctrine.

*Absurdity of
Faith without
Holiness.*

I will conclude this Chapter with the absurdity of the contrary Doctrine. Of what use would the Gospel be in relation either to God's Glory, or Man's happiness, if it were only to be believ'd, and not obey'd? To what purpose is light come into the World, if men may still love Darkness? To what purpose did

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the Son, who lay in the bosom of the Father, reveal him more gloriously to us, if, knowing him as God, it be yet lawful for us not to glorifie him as such? —

And as insignificant would this opinion render it to the happiness of Man; for of what use will all the excellent rules of Justice, Charity, Meekness and Temperance prove, if we continue peevish and revengeful, intemperate and lustful, &c. To what purpose are the fuller discoveries of another World, Life and Immortality, and the Belief of Jesus being the Son of God, if they do not enable us to conquer the world, and mortifie the flesh? And if I walk according to the Laws of the Flesh, i.e. Violate the Laws of the Spirit, can I chuse but dread a God whom I have wrong'd. And will not *unruly passions* and as troubled Conscience make a Christian as miserable as a Jew or Heathen.

If Goodness now be the end and drift of the holy belief of Christians, then I infer,

i. That the *best Man* is the best Son of the Church, and he whose affections

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are more rais'd and heavenly, and hath least of that mixture of sensuality, is of the highest form in the School of Christ, because he doth best answer the design of his Lord, and walks in some measure as he walk'd.

2. That the most infallible characters of a true Faith are to be taken from the *Government* of our Passions; our *conquest* o'er the World, and the *increase* of our inward *joy*, and *peace*, and *hope*. Good Lord! How apt are we to put a cheat upon the World and our selves, to perswade it and our selves that we believe, though there be no change in our Souls and Conversations, and therefore consequently we do nothing less. I shall hereafter never think that I believe aright till I have a *Love* for all his *Commandments*, till I can meditate delightfully, pray vigorously, rely constantly, obey readily, suffer patiently, rejoice humbly, expect reverently, and (happy is me, if I attain that height) earnestly too, the hour of my death, or the appearance of my Lord. I shall never hereafter think, that I have studied or known divine truth to any purpose, till the Truth hath made

made me free, rescued me from the bondage of Sin and fears of Death.

The Prayer.

THOU Holy, Pure and Eternal Spirit, who canst not endure iniquity! who doest so love goodness, that thou hast sent thy Son into the World to promote it; his Life and his Death, his Pains and his Blood were spent in this Cause. O enable thy poor Servant, who names the name of Christ, to hunger and thirst after righteousness, and depart from iniquity.

Lord, let thy truth and thy Spirit be powerful in me to the subduing of all evil inclinations. I believe that all things are naked and bare before thee, and therefore that thou canst not be mock'd or imposed upon by specious pretences or formalities: That I am not to expect to appear any other in thy Eyes, than such as I am in my self; enable me therefore to confess thee in my practice as well as words, to live like one who believed thy holy Truths. Let my heart be fixt in Honesty and uprightness to obey all thy Commandments. Let the belief of things

not seen have the same influence upon me, t^bey had upon all the holy Saints, Martyrs and Confessors, i. e. perswade me to deny all ungodliness and worldly lusts, and to live soberly, righteously, and holily in this present World, through Jesus Christ.

Sect. 2. Of doing Good.

There are a sort of People who endeavour all they can to withdraw from the World, and rid their hands of business, and think it abundantly sufficient if, they can discharge their Duty towards God in their Retirements.

Retirements in what Cases allowable. This is Lawful, nay commendable, only upon two accounts.

I. If my temper or Circumstances be such, that my Conservation cannot be publick and safe too, for then the Salvation of my own Soul is naturally the most near and dear concern; or,

2. If my qualifications are such, that my retirement is likely to prove more advantageous to the publick, than my filling any other Post, for then I act according to the Rules of Charity.

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There are two other inducements to a Retir'd Private Life, the one founded in a vice, the other in a mistake.

1. The First is when Men withdraw from the *Business* as from the trouble of the World, and their *Pleasure*, not *Religion* is their first and chief motive. They meet with many rubs and oppositions in a busie active Life, and then they grow soft, and weak, and lazy, and the want Courage, and Industry; and they frequent interruptions of their private peace and enjoyment is uneasy, and they would withdraw to enjoy themselves; and this is unchristian and unmanly, 'tis *Epicurism*, not *Contempt* of the World.

2. The mistake is, when we look up on a Monastical kind of life as the whole of Christianity, and the meer perfection of the Regenerate state, and place Piety so wholly in acts of Solitary Devotion, as to seclude the doing good and communicating; And it will behove such to consider 1. That true and apparent Motives, *Pretence* and *Religion*, are sometimes so twisted together, that it is hard for a Man to distinguish 'em,

The Active Life in general preferred.

and therefore some secret weakness or reserve may be the real, whilst Zeal is made the pretended cause of this choice.

2. That the busie and Active Life is the more *Excellent*, and the more *Necessary*. 1. The more excellent, as being fuller of hazards, and troubles, and temptations ; there is a larger field for Virtues, for Patience, Courage, Meekness, Reliance, &c. in an active than speculative life, and such will receive more Crowns. And when I consider the Nature of God, and necessities of Mankind, I cannot but think acts of Charity as prevalent to the wiping off our guilt, as the severest penances. A vigorous and active life spent in promoting the welfare of others, is a more perfect instance of self-denial, speaks a greater contradiction to our ease and pleasure, commits more violence upon our inclinations, than any acts of Private Austerity can pretend to do ; for besides the pains, the watching and the fasting incident to both alike : the trouble of contrivance, the industry of addresses, the uneasiness of refusals, &c. sufficiently weigh down the one side.

Besides,

Besides, this Confinement imprisons our light under a bushel; it is a cover, a Napkin for our Talents, to conceal them, and render them useless to others; and therefore our reward will be less in another World, and our graces the fainter in this, *For to him that hath, i. e. useth, shall be given.* Grace, like the Widow's Oil, increases, by being charitably imparted: That Flame which warms my Neighbour, reflects back with a double heat upon my self, and that Goodness which cherishes *his* heart, softens and sanctifies my own. And over and above all this, I enjoy a strange delight in doing good, and in beholding the fruits which my own hands have planted. And my assurance, and the confidence of my hopes increases by the conscience of that Love, which my works convince me I have for my Brethren.

2. A busie employment of our selves for the advantage of others, is of more absolute necessity. The world is one intire Body, and each member must be serviceable in its place, nor can any part withdraw it self from the whole at its pleasure; hence it is that the greater

ter part of the Law of our blessed Sa-
viour are Rules of Society, of Justice,
Charity, &c. and he himself, the best
example, made his Retirements by
night, but by day ~~he went about doing~~
Nature hath founded a cognation
amongst us, as we partake of the same
form, shape, reason. But the Christian
Religion hath cemented us in closer
unions, made us members of the same
Body, tide us together by faith and
love, by the same Sacraments, the same
Promises, and the same Hopes; and
therefore we cannot in reason think we
do one another all the good we are
bound to, by a meer abstinence from
doing wrong, and by sequestring our selves
from the service and concerns of our
Brethren.

3. Because the Glory of God is more
concern'd in the deportments of whole
Societies, than a few private persons, as
much as the safety of a multitude is
more valuable than that of a very few,
and goodness redounds more to his ho-
nour when publick and almost univer-
sal, than when cloistered up in the Bo-
soms of a few: therefore all good men
must

must needs be obliged to promote the interest of Holiness and goodness in the publick, because the Divine glory is so deeply concern'd in it.

4. (Which ought well to be consider'd) The nature of Goodness is such, that it cannot well be conceiv'd how *the being good* is separable from *doing good*. God, tho' his own Heaven and Happiness, did yet found a World, to which he might be an universal Benefactor; his goodness was certainly the most powerful motive to his Creation, not any considerable accession that this happiness was to receive from it. This Goodness therefore in Man ought to be a Vigorous and Active Principle, and render 'em the Benefactors of Mankind. It is indeed hardly conceivable, how men should be zealous Patrons of virtue and goodness, and yet not concern'd to protect and own them, to promote and encourage 'em in the world; or how men can be inflam'd with a very strong Love of God, and yet not endeavour to establish a true sense of his Beauties and Excellencies in the minds of Men; or how, lastly, any can be possess'd with a

passionate

passionate kindness for a Brother, and yet never mingle with the concerns of his Soul or Body.

Lastly, The great Motives of the Gospel, the Example of our Lord and Saviour, whose Disciples we profess ourselves, whom we are bound to imitate; *And he went about doing good.* The glorious rewards annex'd to all those who any ways benefit Mankind, either by instructing the mind, or relieving the body; the Character of the Children of God at the last Judgment compos'd wholly of Acts of Charity, do all suppose an active Life. Conformable to this Doctrine is that of *Heb. 13. 15, 16.* *By him therefore let us offer the Sacrifice of Praise to God continually, that is the fruit of our Lips, giving thanks to his Name. But to do good and to communicate forget not, for with such sacrifices God is well pleased;* we must pray, but prayer without *doing good* is an unpleasing sacrifice, without Charity our very devotion is unchristian, and our Religion unnatural.

This let those mind, who are long in their Prayers, severe in their outward deport-

eportment, frequent hearers of the word, and yet we can discern in them no fruits of Meekness or Charity: let us consider whether they do not mistake the nature of Religion, whether they do not chuse the more easie Sacrifice, because it costs them nothing, whether they have not a secret Reserve of Covetousness or Frowardness, &c.

Having spoke thus much of the Necessity of doing good, and the Motives to it, I'll propose three or four Rules, relating to doing good, and submit them to your Consideration,

1. That we must judge of our call to do good by the capacities and fitnesses with which God hath endow'd us; and here I cannot but proclaim our own glorious privilege, That tho' to do good be so great and glorious a thing, that it is a kind of imitation of God himself, a thing our blessed Saviour came down on earth for, yet it hath pleased God so to multiply the instances and opportunities of Goodness, that there is none so unfortunate, as to be uncapable of doing good. The happy by their wealth, the wise

wise by their knowledge ; even the miserable themselves, may, by their Patience, and Courage, and Prayer, comfort and relieve the World ; and we are to judge by our Parts and Fortunes the way that God hath mark'd out for our Charity, and be content to obey him in his own methods.

2. Let Meditation and Prayer administer to our good actions, and like Oil to a Lamp, give our Charity fresh Spirits and Flame ; for as private Religion is deficient without publick Charity so Charity, unless often refreshed by Retirement, Devotion, and Heavenly Reflections, will cool and languish ; our Hearts will be tough and insensible, and our doing good will be only the effect of Custom or Prudence, or Activity of Spirit, not of Religion or Charity ; and (which is the best can be suppos'd) the man consecrates the whole Mass of his Actions by purity of intention, and continues an obstinate observer of Prayer as far as he thinks strict duty obliges him to, yet for want of more leisurely Meditation, and more serious reflexions his addresses will lose their warmth,

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Soul will abate much of its love, and whilst his Religion loses so much of its pleasure and sweetness, what wonder if his Charity relish more of drudgery than delight.

3. That we may not be discourag'd from doing Good, by any difficulty or misfortune which may attend us in it. In our nightly Reflections, let us judge not the *happiness of our success*, but the *integrity of our endeavour*; and let us think it sufficient reward, that we have obeyed God; or if we will measure our success, let us examine how much our experience hath improv'd our Meekness, our Patience, our Reliance, our Charity, for scarce any Action, but will exercise some of these graces.

4. Look upon doing good as truly your Business, as Prayer or Hearing the Word, or Meditation, &c. And therefore never think your time mis-spent, which is laid out in visiting the imprison'd or sick, relieving the necessitous, comforting the afflicted, and reducing those that Err into the Paths of Sobriety and Truth, though this time be par'd off from our Meditations, Prayer and Sacrament. He is

is a good man indeed, who prefers meek attendance and ministry, and importunate addresses to the Souls of Men, before much knowledge, passionate disputes and high pretences.

O Charity, how lovely must thou needs be in the eye of Heaven? for were thou planted in all our hearts, Earth would resemble that place above: I will be pleased therefore with my self only in proportion to what I share of thee; for I know this is the Standard by which God now values me, and will hereafter judge me.

If this be the end of Religion, only to implant goodness and charity amongst us, to make us holy and like God, and kind and beneficial one to another, What is it that the World hates us for? I may say concerning those who persecute Christianity, as St. Peter did of those who Crucified its Author: *I wot that through Ignorance ye did it,* Act. 3. 17. Surely it is because you do not discern its beauty, that you do not Love it.

If any retired life promotes the ends I have mention'd, as well as an Active one,

one, I would not be thought to condemn it.

The Prayer.

O God, the Heaven and Earth are full of thy Goodness; the Faculties of our Souls, and the Senses of our bodies are all employed in the contemplation, and enjoyment of it; O make us who worship thee, to imitate thee too, that we may be thy Children indeed, make our Souls delight to do good, and imprint in us such tender and compassionate Bowels, towards one another, as our dear Lord and Master had towards us. Amen, Amen, blessed Jesus.

C H A P. IV.

Of Faith, the habit and objects of it. The Affections it produceth. Of Reliance. The necessity of Faith. The ways of obtaining and improving it.

Having consider'd the Nature of Christianity in respect to practice

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in the *general*, I am now to speak of it more *particularly*, but not pretending to give an account of every single virtue, I will dwell upon three or four. Which contain the Substance of the Christian duty, *i. e.* Faith, Love, Temperance and Humility. I will not apologize for the unphilosophical placing of Faith amongst practical duties, the following Discourse will clear the reason of it. I place humility in the last place, not because there is not an humility which is precedent to, and disposes men for the Reception of Faith, but because I look upon that humility which is consequent to, and caus'd by it, and which must always accompany it to render it acceptable, in a more peculiar and proper sense an evangelical Grace.

I. Of Faith.

When I read the glorious Atchievements of a true Faith, *Heb. 11.* That it subdued Kingdoms, wrought Righteousness, obtained Promises, &c. and in one word, supported men under the greatest miseries, and arm'd them against the most taking Pleasures of this World; I cannot suffici-

sufficiently wonder, that a fuller and clearer discovery of a Heaven, confirm'd to us by the strongest evidence, i. e. the *demonstration of the Spirit and of Power*, should have so weak an influence upon us Christians. We take no more Pains for Heaven, than if we did not believe there were such a place; and we have the same *cares and fears* in respect of the things present, which Heathens and Infidels have, so that though we talk much of Faith we make little or no use at all of it.

Therefore lest any man delude and <sup>The Nature
of Faith ex-
plained.</sup> fool himself with a persuasion of being endowed with that Faith which he hath not, I'll give such an account of it as agrees with the Gospel of the Kingdom, as suits with, and serves the *necessities of mankind*, and the *end and aims of God*.

Faith, saith the blessed Apostle, is the substance of things hoped for, and the evidence of things not seen; the substance or presence, the evidence or proof; 'tis not a slight transient glance, a drowsie imperfect assent, a staggering wavering opinion, but 'tis a lively representation and affective Vision, a full perswasion of the

glorious truths of the Gospel : when the Objects are so fully and clearly evident that they not only *convince*, but *take us too*; it is having the mind enlightened, and so looking upon things with the eyes of Angels, and judging by the light of the blessed Spirit.

It is not only to see that the things invisible *are*, but to see them in some measure *such as they are*; Eternity as Eternity, and Heaven as Heaven, that is, a state of truly great and glorious happiness; on this account, the things *present* may have a different face and aspect, when regarded by the eyes of *Faith*, and when of *Sense*; for Sense stops in the things themselves, and regards their usefulness to the pleasure or profit of this present life; but Faith carries its sight forward, and compares the things which are *seen*, with those *hoped for*, the things temporal, with those eternal, and then all below appears but mere vanity.

This whole account of Faith we may find in the 13 verse of Heb. 11. *These all died in Faith*, (and what it is to die or live in *Faith* the following words explain) *not having received the promises*,

(i. e.

(*i. e.* the accomplishment of them) but having seen them afar off, *i. e.* by divine Revelation (*were perswaded of them, and embraced them,* (and the natural consequence of this was,) and confessed that they were strangers and pilgrims on the earth: Now Faith is unalterable as to its essence, but its objects may vary, they may be more or fewer, clearer or darker, according to the Nature of Divine Revelation, *Heb. 1. 1.* Its evidence may be fuller or weaker, but still it must be such as may suffice to convince Man of the divine authority of the Revelation.

As to the Christian Faith, 2. Its objects are the whole Gospel of Christ. *The Object of
the Christian
Faith, and its
influence.* God the Father, such as he revealed by the Son. God the Son incarnate, crucified, &c. The Rewards and Punishments contained in it; and all in order to engage us to an entire obedience to its holy and righteous Precepts.

By Faith I see that God who is invisible, who, though he dwells in Heaven, doth yet humble himself to behold all that is done upon Earth; nor doth he only behold but govern all things too: And whilst I contemplate his Wisdom,

Power, Truth, Goodness, Holiness, and Justice, manifest to me in the Gospel, I adore and worship him, I love and fear him, I call on and rely upon him, I endeavour to walk before him, and be perfect; I know nothing like him, and therefore I desire nothing beside him, or equal to him in Heaven or in Earth.

By Faith I see the Son of God abandoning the bosom and the Glory of his Father, descending upon Earth, and assuming the Form of a Servant, that by his Doctrine and Example he might propagate Righteousness and Holiness in the World; I trace him through all the Stages of his Sufferings and Travels, till I behold him fastn'd to the Cross, and bleeding out his meek and holy Soul at those painful wounds the Nails had made; and all this for my sins, and *the sins of the whole world;* and then with what a strange mixture of Passion that sight fills me! with grief and shame, and yet with love and hope too: How I am amaz'd to see what *indignation* a holy God hath discover'd against *Sin!* and how my heart bleeds to think that my sins

sins have treated thus spitefully and cruelly my dear Lord and Master! and with what a melting passion, and vigorous resolutions of a fervent industrious service, and an everlasting zeal and devotion, do I behold the amazing instances of my Saviour's Love, whilst with so much affection and sweetness he *laid down his life for me*, whilst his enemy and his persecutor! O how I long to do something for such a Saviour as this, to execute my lusts, to bring his and *mine enemies before his Face and slay them!* and now though a survey of my sins hath filled me with amazement and shame, yet since Christ hath died I look up with comfort and an humble hope! *Since he hath died, did I say, yea, rather since he is risen again;* for,

By Faith I see him breaking forth with Power and great Glory out of his Sepulchre; I behold him ascending in triumph up to Heaven; I see with *Stephen the Heavens open'd*, and my Prince and Saviour sitting at the right hand of Power, with one hand dispensing his Graces, with the other holding never-fading Wreaths to Crown the patience of

his Saints : And now how I am exalted above Nature, transported above the World and Flesh ! how this prospect hath disarm'd the Beauties and Glories of this Life of all their Killing Charms and Temptations ! how my Soul leaps for joy to see a way open'd into the Holy of Holies ! and to consider the mighty interest I have in Heaven !

As for Earth, I am so far from admiring it, I value it not ; I know I must *sojourn here* a while, and therefore I must be fed and *cloathed*, but *my heavenly Father knows I have need of these things*, and his is the Earth and the fulness thereof, and therefore he cannot want means and ability to provide for me ; and he is a wise and a good God ; and he hath promis'd by his Son to take care of me, and all this will invite him to design and accomplish what is best for me : Upon these grounds I think I could hope (like *Abraham*) even against hope, I could rely upon God without any flattering appearances of Promises, Friends, nay, or any visible probabilities ; I am *to seek the righteousness* of the Kingdom, and permit the Goverment of the World to the

the God of it ; I am his Child and he is my Heavenly Father ; *to obey is my Duty*, and (with Reverence be it said) to provide for me is his.

By this time it is easie to be discern'd what kind of Faith it is must save or justify us ; " One that enlightens our Understanding, and ravisheth our Heart ; " one that prays and watches, that contends and struggles, and fights and conquers ; one that makes us too great for Earth, and fit for Heaven ; one that fears, and loves, and worships, and seeks, and relies, and hopes ; And then,

3. When it hath done this, when I find my Faith made perfect in Love, *Joy and Peace* *the fruit of that true Faith.* when through this belief I find my self a Conquerour over the World and Flesh, and have crucified those Lusts I did before serve and gratifie, then I am full of Joy and Peace ; then I feel that pledge of his Love, that Spirit which he hath given me, assuring me of the pardon of my sins through the bloud of Christ. Then I have a foretaste of the Powers of the World to come, and I do in some measure anticipate my Heaven ; and not till then.

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For this persuasion of the Pardon of my sins (call it what you please, Faith, Peace, Hope Assurance) is always proportionable to the success I have in my *sight of faith*; if I have either falsely betrayed, or weakly deserted a good cause, *i.e.* my virtue under a temptation, which is in Scripture call'd a Tryal; if I have turn'd my back in the day of Battel; then my own Conscience condemns me, and because I know that *God is greater than my Conscience, and knoweth all things*, therefore I cannot expect to stand when I am judged, unless I rally and repair my fault: but if upon a serious reflection upon my Life each evening, my Conscience acquit me as a Conquerour through Faith and Love, then I *rejoyce with joy unspeakable and full of glory*: What a beautiful morning doth this Faith shed upon my Soul! How I long that thy Kingdom, O God, may come! And how I disdain all that this vain World can flatter me with! Then like Peter, *though all men should be offended* (fall through temptation) *yet will not I*. Give me a temptation equal to this Faith, till the fence of my frailty, as in

in Peter, do lower my Confidence and yet heighten my Resolutions.

And yet all this doth not in the least imply any reliance or confidence in my own *Righteousness* or *Works* (phrases of the same sense in Scripture,) but that I know Repentance and Faith are propos'd as the sole Conditions of Justification through the bloud of Christ. And that these fruits or effects of Righteousness (I mean a holy life) are the only evidence of these habits; and therefore I can never perswade my self that I *believe* and *repent*, till I *live well*; nor ever flatter my self with Peace, Peace *through his bloud*, till I thus *believe* and *repent*; to do otherwise is presumption, not Faith; 'tis the fond and groundless confidence of foolish Virgins, which shall be for ever shut out from the Bridegroom's presence.

There is not in the Book of God any one plainer Doctrine than this, *Not every one that sayeth unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven:* which is not every one that professes me to be Lord, and so far

far relies upon me as to knock at the Gates of Heaven with presumption of admission, shall enter into Heaven, but he only whose assurance springs from the Conscience of an humble, sincere and universal Obedience. *If we walk in the light as he (God) is in the light, we have fellowship one with another (and truly our fellowship is with the Father and with his Son Jesus Christ, v. 3.) and the bloud of Jesus Christ his Son cleanseth us from all sin.* Where, walking in the light (that is Holiness) is suppos'd as a necessary condition to our Purification by the bloud of Christ; and *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.* These are the steps or stages by which the Christian maketh his progress into assurance, Tribulation being conquer'd worketh Patience, and Patience Experience, i. e. a conviction or Proof of our Love of God, and this Experience worketh hope, which contains in it the assurance of Pardon, and the expectance of a better World; and by the same method doth he who is attacked by

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the temptations of pleasures proceed to a particular assurance.

The Sum of all is this; Man may be consider'd in three states, 1. Of *Unregeneration*, and then he is to be convinc'd of the truth of the Gospel; if that be suppos'd done already, this belief will easily convince him of his unrighteousness, and shew him the wrath of God reveal'd from Heaven against all ungodly and impenitent sinners: And on the other hand, the blood of Christ (who became a propitiation for the sins of the World) will encourage him to hope for Reconciliation and Pardon, if he repent and rely upon Christ; and it will highly oblige him to both. Or, 2. In a *state of Regeneration*, and then according to that experience and proof a man hath of the truth and sincerity of his Conversion, such is the proportion and degree of his assurance and hopes; which doth not exclude, but suppose Faith in Christ; for this is no more than to believe, that now his sins are pardon'd, his prayers heard, his services accepted, and he shall at last be rewarded, (if he persevere unto the end) in and through Christ. Or, 3. in a state of

of *Relapse*; and even here, he hath yet hopes, (if he repent) through the blood of Christ. For this is frequently asserted in Scripture. I'll urge but one place, **I Job. 2. 1, 2.** *My little Children, (regenerate certainly) these things write I unto you, that ye sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins,* that by these sins are not understood the unavoidable *frailties and imperfections* of the best men, but plain and manifest transgressions of the Law, is plain, 1. From hence, That this is the general notion of sin in this Epistle. 2. From the manner of speaking, *that ye sin not; If any Man sin;* which cannot be sense if applied to the unavoidable errors and imperfections of the best of Men. 3. They are here said to be of the number of those sins for which Christ shed his bloud, and are equall'd with the sins of the rest of the World.

And besides these three uses of Faith I know none: Nor what more can be attributed to, or desired from the bloud of Christ, I cannot see; unless men will wilfully

wilfully abuse their Faith into an impunity and patronage for sin, or what disparagement it can reflect upon this Sacrifice of Christ, that it obligeth us to Holiness, and rescues us from the power as well as guilt of sin, I am not able to comprehend; as to the silly scandal of *trusting in Works*, they that know what these words or terms (*Justified by Works, and justified by Repentance and Faith*) mean, know that the one implies a perfect contradiction to the other, for the former denies any sin or iniquity, and the latter doth directly suppose it.

4. "Without some degrees of Faith, it is impossible that a wicked man should be awaken'd into any serious sense of his condition, or should be induc'd to set himself in good earnest to please and obey God; without a good measure of this Faith, the very Regenerate will never be able to conquer the World, and subdue the Flesh, and enter into their rest, I mean with the Apostle a rest from sin, for their endeavours will be but weak and languishing; their prayers cold and faint; the acts and Instances

" ces of Religion will be undertaken as a
" Duty of *necessity*, not *delight*; the whole
" progress of their Christian warfare, will
" like the driving of *Pharaoh's* Chariots
" when the Wheels were off, be slow and
" uneasie; they will be liable to frequent
" relapses; their *Life* will not be a firm
" Peace, but an *unsteady truce* with Con-
" science: And their *Death* will be mixt
" and checker'd with jealousies, distrusts
" and faint hopes, like a *Sky* spotted
" with numerous Clouds.

" But if we arrive at a good degree of
" this precious Faith we shall be more
" than Conquerors o'er the *World* and
" *our selves*; we shall be plac'd above the
" reach of Temptations, preserv'd tho'-
" rough the power of Faith unto Salva-
" tion: we shall be too great to be swoln
" with vanity in *prosperity*, or to be cast
" down in *affliction*; we shall find all the
" ways of wisdom ways of pleasantness,
" and all her paths peace: In one word,
" we shall rejoice always with joy un-
" speakable, and full of glory, and when
" our glass is run, and our lives spent,
" we shall be translated to the blessed
" Seats of Perfection and Peace.

5. For the obtaining, and improving, ^{Means of ob-}
and confirming of this holy Faith, it is ^{taining, pre-}
necessary, that our Religion be not meer ^{serving and in-}
Credulity or Custom, but that we seri-
ously weigh those two great Witnesses
our Saviour appeals to for the proof of
his coming from God, his *Works* and
Doctrine; the Power of the one, and *Ho-*
liness of the other, being sufficient evi-
dences of his Commission from above:
To which we must add the *Testimonies*
God himself gave him from Heaven,
his *Resurrection* from the Dead and *As-*
cension into Glory; and all those mighty
works perform'd by his *followers* in the
virtue of Faith in his Name; and to be
firmly rooted and grounded in Faith
through these arguments, is that which
S. Peter exhorts Christians to, *1 Pet. 3. 15.*
Be ready always to give an answer to every
man that asks you a reason of the hope that
is in you.

2. By frequent Retirements and so-
lemn and devout Meditations to ac-
quaint our selves as intimately as we
can with the glorious Truths of the
Gospel of Christ, to draw the repre-
sentations of them as lively as may be, and

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to dwell and gaze on the things we believe, till the light of the understanding hath shed it self through the Inferior Soul, warmed all our Passions, and the Body it self seem to relish and partake of the *Pleasures* of the *Mind*.

The most useful matter of our Meditations will be, 1. The nature of the God we worship, I mean the glorious Attributes Mankind is most concerned in, his Truth and Wisdom, his Power and his Goodness: And, 2. The *Sufferings* and the *Glory* of our blessed Redeemer, as the sole ground of inexpressible Comfort; as the most endearing obligation to Holiness; as the most perfect pattern of Virtue, and the most lively instance of its Reward.

3. We must add to both these means incessant Prayers offered up with a fervent Spirit at the Throne of Grace, for considering the darkness and indisposition of our Natures, we have altogether need of the assistances of the dixine Spirit, and therefore

The

The Prayer.

O Eternal God, the God and Father of our Lord Jesus Christ, the Author of all good gifts, enlighten my understanding, that I may believe thy Gospel; set at liberty my will, that I may approve and love the things that are excellent; that the belief of the Gospel of the Blessed Jesus may engage me to Love, Obey, and Rely upon him; give me such a lively faith, and firm belief of the things not seen, as may raise me above all the corruptions which are in the World through Lust, and make me partaker of the Divine Nature, that so my Life may be full of Joy, my latter end of Peace, my Soul in its Separation of Rest, and my whole man in the resurrection full of Delight and Glory. Amen, Amen, Blessed Jesus.

C H A P. V.

Of our Love of God. It is not merely a honourable Opinion of him, but a Passion or Affection. Love not equally sensible in all, and why. Of Spiritual distinction, its properties, and remedies. The effects of Love. The Motives to it.

CHarity or Love may relate either to God or our Neighbour. I will here treat of the Nature, Properties, and Motives of our Love of God.

The Nature of Love in general. Love is not a meer Approbation of the understanding, but also an affection of the Will, (or Heart, in Scripture phrase.) And therefore Coldness and Indifference in Religion, and warmth, and passion for the World, cannot be justified by bearing our selves in hand, that we do nevertheless Love God, because we do prefer him in our thoughts above all things, and because we will not do what will displease him; for the former of these may be an unavoidable consequence of a clear understanding, and the latter of innate Self-love, which may be

eable to restrain us from the Commission of those sins, which we believe will be us an unspeakable mischief.

These do well in their place, and are presupposed to the Love of God, for no man can love God, unless he know him; or will any Man make any distinction of Good and Evil (*i. e.* lovely or hateful consequence) unless he love himself; but yet these are apparently distinguishable from, and can stand separately and alone without the love of God; and therefore let none deceive themselves, or *To love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind,* is something more, than to entertain an honourable opinion of him, or to avoid offending him, -because he is able to punish us; the Scripture expresses this love by *Delight and Joy, by Desire and Longing, Hungring, Thirsting, Seeking, and the like;* and more fully; If we love God above all things, our hearts will be where our Treasure is; our affections will be stned on things above; and our Conversation will be in Heaven, because our God is there.

*The Properties
of the Love of
God.*

Now we cannot converse with Heaven but by *Faith* and *Hope*, *Meditation* and *Prayer*. And therefore it must follow, that they who love God must be industrious to improve these Graces, and be frequent in the exercise of these Duties, as the *Means* and *Instruments* of enjoyment: And,

2. If we love God we shall hunger, and thirst after Righteousness and Holiness; which beautifie the Soul, and render us like God, and therefore amiable in his eyes; and we shall delight in all those good and virtuous actions, which are the proofs of an inflam'd affection, and indear us to God, *be that loves him keeps his Commandments*: and we shall hate nothing so mortally as sin, because it stains, and fullies the beauty of our Souls, distastes the God we love, and interrupts our peace and joy, and extinguishes our hopes: and, if this be the frame and habit of our Souls towards God, then because we cannot love or serve two such contrary Masters, as God and the World, therefore,

3. These temporal things which are seen will appear very cheap and insconsiderable

siderable to us, and our concern for them will be so cold and indifferent, that no change which betides them, no imaginary excellency that is in them, will be able to raise our Passions, to distract our thoughts, to abate our diligence, to divide our affections, and overthrow our Faith; for the love of God, the prospect of a more glorious life will have disarm'd the Glory, Beauty, and Wealth of this World of all their Charm and Temptation; and if so, how can we then be led captive by what we do not in the least admire? How can we be afflicted at the loss of what we do not value? or Why can we not be calmly divided from what our affections have renounc'd already?

Vain World, adieu! I am above either thy *Menaces* or *Flatteries*: I fear nothing because I am at peace with the God I Love and I despise the gilded dreams, because the Love of my God swallows up all my desires, and I am content to have no portion but him alone: How my Heart pants after thy Courts, O God, the Holy of Holies, the Heaven of Heavens, where I shall for

ever behold thy face, and Reign in the Kingdom of my blessed Saviour for ever and ever! Now with St. Paul, I long to be set at liberty, to be dissolved from this body, and to be with Christ, nor should I willingly stay longer here on Earth, but in Obedience to thy holy Will, and design of spending this life in doing Service to thy glory, and in expressions of my love, in *Longings* and *Watchings*, and *Sufferings*. And when I consider this, methinks my Life's too short, and I shall go to Heaven too soon, and I could wish my Sun would stand still a little, that I might do and suffer something for my Lord before I go to enter into his joy, and to receive a Crown.

It is true, these are heights of Love, which all do not, though it were to be wished all could attain to, for we have need of sanctified passions to enable us to do our Duty with delight and vigour: But none are from the want of such degrees of *Ardour*, to conclude themselves, either wholly void of the love of God, or deserted by him; for God is a Being infinitely above our Conceptions, and that

that of him, which we do conceive, as *Power*, *Wisdom*, and *Goodness*, though amiable, yet are Spiritual, and not the objects of sense, and therefore do not move us with the same violence that sensible things do, whence it is easie to conclude, that our love of God is of a different nature from that we pay the creature, 'tis a more Spiritual affection mixt with Adoration, 'tis an awful desire of pleasing and enjoying him, not always terminating in so vehement and sensible a passion as visible objects beget in us; and therefore the safest way is to judge of our state not by *transports* but by the *firmness* of our *Resolutions*; and by the *constancy* and *cheerfulness* of our *Obedience*.

But because as there is a more peculiar presence of God (as I humbly conceive evident by Scripture) so by consequence there may be a withdrawing and retirement of that presence: therefore when I find my understanding dim and clouded, or distracted and shaken with suggestions to unbelief, my desires lukewarm and groveling, my Devotion faint and drowsie, and my communion without

without gust and relish, I am weary of my self, and I have no rest by reason of thy absence, O blessed Lord. Then first I lay before me my Life, and review my actions, which are late and fresh in memory, and examine what it is hath displeased my God, and if I find the accursed thing that drove away a holy God, I cast my self down before him and abhor and renounce it: But Secondly, if sin do not appear to me to be the cause of this indisposition and listlessness, then perhaps I have not been as watchful and industrious to improve my Graces as I should; or if this be not it, perhaps 'tis but an *alteration in my body* that clogs and benights this Soul, and then I groan at the miseries of my Pilgrimage, and bemoan the Infelicities of my Nature; but if none of these appear the cause, Then Thirdly, I rest humbly patient, waiting till God please to return to his resting place: It were Pride and Sawciness in me to expect my Heaven here; to be impatient unless I live always in ecstasies caus'd by the Divine Presence: I will meekly set my self to my duty, and submit to his blessed Will,

Will, whether he think fit to Crown my Cup with over-flowing joy, and to reward my labour by inward transports or not.

And is it not fit I should thus love *Motives to Love God.* my God, whatever there be which can take and indear a rational and excellent Spirit is to be found in him : all the notions I can possibly frame to my self of *spiritual perfection and Beauty*, I conceive united in him ; Goodness, Wisdom, Power, Truth, Constancy, are the Characters by which the Gospel discovers him to us, and these have unspeakable charms upon all ingenious minds, and they are intelligible enough to any that will consider them ; it is true he is a Spirit, and so, incomprehensible to us in his essence, and therefore I cannot frame to my self an Image for my Love as one friend doth of another, but the time will come when I shall be Spiritual enough to see him as I am seen, and then my delight and love will be proportionable in some measure to his beauty and perfection ; in the mean time, my Reason as well as the Gospel assures me, that he infinitely amiable, thought

though that beauty be now a *Light that is inaccessible.*

But besides this, that great character of *Love and Mercy*, (manifest in its most excellent lustre in the Gospel) is enough to endear him to us; He is not now our Father only upon the account of Creation and Providence, because he hath made us, fed and cloathed us, these are common and trivial mercies compar'd to the Obligations of the Gospel, i.e. the Redeeming us from our evil conversation by the Bloud of Christ, and the power of his spirit, into that holiness, which is his own image and resemblance: The designing us for the joys and pleasures of his own Heaven; his readiness to pardon our transgressions; his care employed upon us against temptations, his delight in us, &c. If the World could shew us such evidences of Love, or could assure us of such an Eternity, if it could tell us, as the Serpent did *Eve*, eat and ye shall be as God: then indeed there were temptation in it; but till he does there's none really.

Besides these two considerations, of the amiableness of the divine nature in himself,

himself, and his goodness to us including his infinite power too, there is but one thing more, which can be a proper motive to engage our affections; that is, that such an object be *lasting*, and this is the great prerogative of God alone, that he never changes nor dies, he will for ever be what he is now, *most perfect, and most gracious.*

The Prayer.

O Glorious God, it is the sole excellency of my Nature, that I am capable of loving thee; and it is my glorious privilege, that thou art pleas'd to suffer and admit of the addresses of my Soul; in this only I am a-kin to Angels. In those talents which serve only to the end of a corporal life, I am out-done by Brutes: O therefore give me grace to dwell as often as I can in the Divine contemplations of thy nature, to look forward to that glory which thy bounty hath revealed and promised me; to consider by what methods of infinite Love thou dost prepare me for it; and let all this make me love thee above all things, and desire to know nothing but Thee

*I thee my Heavenly Father, and Jesus Christ,
and him crucified, Amen, Amen.*

C H A P. VI.

The Love of our Neighbour described.
Charity consists in beneficence or for-
giveness. Of beneficence in relation,

- 1. to our Neighbours reputation, its*
Nature and Motives. 2. *To his Body,*
its Nature and Motives. The excuses
of Uncharitableness in this kind refu-
ted. 3. *To the Soul, its Nature and*
Motives. § 2. *Of Forgiveness, its Na-*
ture and Motives. The Cure of Passion
and Revengefulness. The Gospel Mo-
tives to Charity in general. Inferences
from the whole.

THE Second part of Charity is the
the Love of our Neighbour, of
which now.

*The Standard
of our Love of
our Neighbour.*

Charity is in short, the Love of our Brethren, or a kind of Brotherly affection one towards another, the Rule and Standard by which we are to examine and regulate this Habit, is that love we bear Our selves, or that which Christ bore

bore us, that is, that it be *unfeigned, constant, and out of no other design, but their happiness.*

The Apostle, 1 Cor. 13. taking Charity in a most comprehensive sense, as it animates all other graces, and influences all our actions, which relate to our Neighbour, doth thus divinely describe it. *Charity suffereth long and is kind: Charity envieth not, Charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity (or wrong,) but rejoiceth in the truth, (faithfulness or fair dealing,) beareth all things, (or rather covereth or conceal-
eth, i. e. others Errour,) believeth all things, hopeth all things, endureth all things.*

But now to reduce all to fewer heads, and to consider Charity in a closer sense, it contains two things: 1. *The doing good to,* and 2. *Forgiving one another.* The things which are capable of receiving any benefit by our Charity, are our Neighbours Reputation, Body, Soul; and therefore,

i. **Charity**

i. Doing good.

of Charity for
Neighbour's
reputation.

1. Charity secures Mans credit, by denouncing a Hell to the Slanderer, and Whisperer, and Evil-speaker. This Charity obligeth us not to give way to weak surmises, but to be forward to believe the best, in favour and excuse of an Error, not to proclaim anothers faults though true and real, unless the discovery may serve a better end than the concealment; which is, *that thinketh no evil, beareth all things, believeth all things*, in the Apostle; and if it forbid these sins, much more those blacker of open Slanders and private Whispers.

Nor doth this Charity oblige us only not to wrong our Neighbours credit, but as far as we can, not to suffer it to be wrong'd; to protect and generously rescue their Reputations from the jaws of the Persecutor, to awe and check the Slanderer by the Majesty of an Holy Anger, into Shame and Confusion; for otherwise we become accessory to those flanders we entertain and give ear to.

If we consider, that to blast a man's Reputation, is to render him the Scorn and

and *Hate* of others, and a *Burthen* to himself, it cannot be that we should be willing to heap such killing mischiefs upon the Head of one we *Love*, and Charity is suppos'd to love all.

1. Charity ministers to the body of *of Charity towards our Neighbour's Body.* our Neighbour; if we will act like men posses'd by that Charity which suits with the Spirit of the Gospel, our *Hearts* and *Hands* must be always open to our Brother's necessities, our Souls must delight to do good and to be kind; And if we are not able to redress their grievances, or relieve their pressures by our wealth or interest, we must ease them by our compassion, comfort them by holy advice, and succour them by our Prayers.

All that profess Christianity, believe *The common pretences for neglecting our Neighbour's Relief examined.* this a Duty, and yet how great and numerous are the sufferings of the needy and distressed, and more great and numerous are the luxuries, and the wan-

onnesses of the Rich; but it happens thus; all acknowledge the duty, but shift it off by two pretences. 1. *Their own inability.* 2. *The Demerit, or un-* *worthiness of the needy person.*

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In answer to the first pretence, it must be confess'd; that it is not only *Lawful*, but *our duty* to make provision, first, for our selves and those who are more nearly related to us; but then, 1. The measure of this provision must be our *necessities*, not wantonness; for, if we refuse relief to the poor on this pretence that we cannot support our vanity, and gaiety, and their poverty together, undoubtedly we shall perish under the guilt of *uncharitableness*. 2. The present time, not the vain fears of the future, must determine this necessity, for if we deny an Alms out of our present plenty upon an idle fear of future want, it is so far from being a just excuse, that it is a double Crime, *distrust in God*, as well as *hard-heartedness* to our Brother, contradictory to *Faith* as well as *Charity*.

I will answer to the second pretence by degrees; and therefore, 1. Suppose the worth or worthlessness, or what's more, unworthiness of the distress'd person be only *doubtful and suspected*, then certainly it is not agreeable to *Charity* to give up a Brother to ruin, upon a

vain

vain surmise; we are not to dispute their deserts, but to regard their wants; I'm sure this is the safest side; Charity may be *mistaken*, but shall never be *unrewarded*: we are herein (I think) to imitate that Wisdom and Goodness which dispenses the Alms of our Heavenly Father; he hath, no doubt on't, particular favours, as well as a particular kindness for the good and holy, but as he is the God of all, so those his benefits, which all stand in absolute need of, are common to all: But, 2. Suppose the distress'd person be really as *Evil*, as *Needy*; unless I am sure that my Charity will feed his vices; I cannot tell, though God hath pleas'd to pass a Sentence of affliction upon him, whether he hath appointed me to be the Executioner of it, by withholding that aid which may reprieve his Life; how know I but that in those moments I lend him, he may return to himself and to his God; nay, more, whether my charity may not be a move to reduce him, and happy I, if I may so cheaply bestow a double life of Body and of Soul, if I may so easily retrieve a Soul my Saviour died for, and

whilst I give an Alms, in some sense, bestow a Heaven too.

But if those I believe should be the Children of my Father, the fellow heirs of Salvation, How happy an opportunity is put into my hands of obliging those who are so dear to Heaven, whose interest is so powerful with the God I worship! Yet,

Lastly, In general, whatever the occasion be, whatever the persons, blest be the hour wherein I have an opportunity to evidence my *Love to God*, and to part with something for the *sake* of my dear *Saviour*! Blest be the hour, wherein I can lay out, the very superfluities of my trifling stock, for a Mansion in Heaven, for an abode in everlasting bliss; wherein I can honestly buy the Prayers of the poor, i. e. it may be the intercession of the blessed Spirit for me, however, they are prayers which are very seldom insignificant, for if God hears when they curse in bitterness of Spirit, (when certainly 'tis his goodness, not their piety which makes their Prayers heard,) how much more shall his goodness invite him to hear, when they *bless*, in the cheerful-

ness,

ness, and refreshment of their Soul. Lastly, how comfortable will my reflexions on my Charity be at the hour of Death, and in the day of Judgment, for (be it with an humble reverence spoken, tho' in imitation of my Saviour) how will *that Jesus whom I have fed, when hungry, cloathed when naked, visited and comforted when sick and imprisoned,* ever give me up to an Eternity of flames!

3. But yet this is not the whole of *Charity*, the object of our Charity; there are *for his soul*, whose *Souls* are poor diseased, and distressed, as well as Bodies; And can an ulcer'd Leg, or wither'd Arm, deserve my pity more than a leprous Soul? Can chuse but melt and soften at a sight which speaks a *present*, and boads a *future misery*? Is the eternal welfare of my Brother grown so contemptible in my sight, that I'll not spend an hour or word to insure it? Alas, how then wells the same spirit in me which was in Christ Jesus!

Well then, I will go and visit sick Souls, I will prescribe and press, and watch and court, and if I see them prostrate beyond the hopes of recovery,

I'll recommend them, as I do departing friends, in Prayers and Tears to God; and whatever the success prove to *them*, it will be kind and favourable *to me*. Angels will offer up the incense of my Prayers, and bottle up my Tears as well as those spent on my own sins ; and my God will multiply and increase my Talents, when he sees that I spend them well ; and the World will love me, and the very wicked will praise and justify my God, for these effects of his good Spirit.

*Of forgiving
injuries, the
second part of
Charity.*

Sect. 2. But nature it self seems to incline us to these Acts of Charity, as far as they concern the *Relief* of the necessitous, the *comfort* of the afflicted, and *Ministry* to souls ; nor can we share in *humanity*, but that we must partake of some degrees of, and aptnesses to Christianity : the most difficult part of Charity is still behind, *i. e.* the *forgiving injuries*, or more, the *returning good for evil*, and yet if we will be the followers of our blessed Saviour, the Children of our Heavenly Father, this is it that we must labour after, that our Souls may be so exalted and heavenly, so good and holy.

holy, that they may not be easily ruffled into peevishness and frowardness, much less rankle into a settled malice, and a resolved revenge, but that they may be all calm and smoothness, all love and sweetnes.

Then indeed we may think our selves the Children of God, when we can look upon injuries done us with the *mildness*, which arises from a sense of our own *frailties*; with a *meekness*, which is grounded upon our own *worthlessness*, with a *compos'dness* of mind, which remits all to an Almighty and wise God; and with a *compassion* which the *consideration* of their folly, and sin doth awaken in us: when we can have the Charity to believe a just cause of mens actions *conceal'd*, though we can discover none: or if the malice be as plain and evident as the wrong, then if we can pray for those who curse us, honour and love those who treat us with despight and scorn, if we can support the interest, and buoy up the reputation of those who have us'd us shamefully and ungratefully, after we have lov'd, and after we have serv'd them; if we can do

this, then indeed the Spirit of the Gospel, a Spirit of Peace and Love abides in us.

Motives to Forgiveness.

And that I may arrive at this perfection, I reason thus with my self.

" 'Tis true he hath wronged me, but
" unless it were for conquering wrongs,
" What need have I of Christian patience!
" Where is the meekness of the Christian spirit, if I am hurried away by
" the same passion with an Heathen and
" Infidel! I look for my Reward from
" God, not Man, and therefore I am not
" at all concerned, that he doth not reward
" quite my kindness by gratitude in his behaviour. I am the disciple of Christ,
" who laid down his life for his enemies,
" and the Child of that God, who is kind
" even to Rebels and Sinners; and why
" should I think it enough to divide my
" kindnesses only amongst my friends? I
" am press'd by the conscience of a duty,
" and I do not so much mind an injury,
" as in what manner I am obliged to receive it, lest I transgress as much by impatience, as mine enemy hath done by injustice. I love my own peace and rest,
" and would not be disordered, and breed

" a

" a storm and tempest in my bosom : For
" why should I be so foolish, as to trans-
" form another mans *sin* into my *punish-
ment*? And lastly, I am now upon my
" journey, and am hastening toward my
" Heaven, and I would not be stopped
" and detained in my way, much less
" turned out of it, by the silliness and
" impertinence of a trifling sinner.

And besides all this, I consider, that these men who wrong me, though thus unkind and unjust, they are yet my Brethren, the workmanship of my Father's hands, the purchase of my dear Lord and Master's blood, partakers of the same promise, and Salvation, (unless they receive the Grace of God in vain,) and how can I do any thing to them but pray for them, and bless them ?

Yet after all, being still but mortal, *Remedies*
but flesh and blood, some little aptnes- *of Anger.*
ses to impatience and revenge may re-
main in me, and therefore if at any time
my Blood begin to *Chafe*, my Choler boil,
my Spirits chill with envy, or mutiny
with despite I retire from the provok-
ing object to my God, and am not at
rest, till I have laid the evil Spirit, till I
have

have stifled the sin in its first throes and pangs ; I bemoan my unhappy nature, and blush at my own weaknesses, and strive, and meditate, and read, and pray, till my tears refresh me, and my repentence ease me ; and upon this sometimes I find an extraordinary calm and light-someness ensue, such as I fancy that of the demoniack, when the ill spirit was cast out, or of one suddenly cured of a disease by the Almightyness of our Savour's word ; sometimes I continue a little heavy and oppress'd, as when the ill Spirit went out, yet so as to rend the man, and then (not leaving off but in ejaculations repeating my instances to God,) I betake my self to something which may divert my thoughts, and deceive my pain.

Secondly, In the survey of my daily Deportment, which I make each night, I drag forth the Crime into the awful presence of an holy God ! and there arraigning it of all the *mischiefs* it hath done me, of all the *troubles* it hath given me, and laying before my self seriously and devoutly all the obligations I have to the practice of the contrary virtue,

ture, I condemn it, with an holy indignation, I cover my self with shame and sorrow, and renew most solemn resolutions against it, and earnestly beg of God his assistance against his and mine enemy.

This is a method which will undoubtedly lead us to a most certain conquest, for it doth naturally tend to *soften and calm* the mind, to possess it with greater degrees of *meekness*, and deeper *aversions* for causeless wrath, and it sets the Soul upon its *Watch and Guard*, so that it cannot be frequently surprized into passion; and lastly, it engages the *Divine Spirit* in the quarrel, which sure is no impotent assistance.

And therefore I cannot for my life reconcile this deportment each night, with a repeated frowardness and peevishness each day, much less with anger digested into a sullen hatred; such (I am afraid) do not *strive*, and therefore they do not *conquer*; they neglect the means God prescribes them, and therefore he doth not vouchsafe to relieve them; either they do not at all examine and repent in the presence of God; or else they do it transiently

transiently and perfunctorily ; or else they *Love* the sin, and therefore conceal and shelter it ; or else they are *fond* and *partial* to themselves, and therefore cover and excuse it , and any of these faults is enough to undo them.

*Motives to
Charity in
general.*

Having taken this survey of Charity, it is now time in the last place to consider by what powerful Motives the Gospēl obliges us to this duty.

1. The first may be taken from the *nature of Charity* it self. It is remarkable, that St. Paul, 1 Cor. 13. designing to prove the excellence of Charity above any other Spiritual gifts, thought it enough to describe it ; for no body can know what it is, and not presently discern how useful and serviceable it is, to the happiness of mankind ; the pleasures of the *Rich*, and comforts of the *Poor*; the safety of *Government*, the peace of *Families*, and the delight of *Friendships*, are all built up upon it.

Next, *Charity fails not, but abides for ever*, ver. 8. of this same Chap. It is a virtue that constitutes a part of Heaven, and helps to make up the enjoyments of that state of most perfect bliss; and

and certainly if we could but imitate the *virtue* and *perfections* of Heaven, we should, in the same degrees, and proportion, partake of its happiness too, and that which is one of the great ingredients of the pleasure of the other World, would, if practised, be no small edition to that of this.

These being the glorious consequents of Charity, it is but natural and reasonable, that we should love it as we do our selves, and pursue it with the same eagerness we do our pleasure and our happiness.

2. From *the nature of God*; who hath sufficiently manifested himself to the World, in all his Works, to be *Love: God is Love*. Of which, what more amazing instance can we have in him, than his giving his Son to die for us, and pardoning us freely thorough his blood; and in his Son, than in offering up himself for us?

And because uncharitableness bears such a contradiction to his Nature, he therefore resolves, that no such monstrous and ill-natur'd Creature shall enter into Heaven, and hath frequently assur'd us that our deportment towards one

one another shall be the Standard and measure of his towards us ; If ye forgive men their trespasses, your Heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses, Mat. 6. 14, 15.

The natural influences deducible from hence, are, That he who loves God must love his Neighbour also, because he cannot be the Child of God, nor acceptable to him, without sharing of that blessed affection which God hath for the World; and though the provocation of a Neighbour may have very justly incens'd him into hatred and desire of revenge, yet he cannot refuse his pardon to the requests of a God who hath done so much for him, and of Jesus who hath died for him. And Secondly, if we cannot be pardon'd our selves unless we pardon others, it seems our own necessities as well as theirs engage us to Charity, for we are become both Criminals and Judges at once, and whilst we forgive others, we are merciful to our selves, and whilst we revenge and hate others, we are cruel and barbarous to our selves.

3. The

3. The Gospel establisheth a closer Relation between mankind than that of Nature : by the communion of the same Faith, the same Spirit, the same Sacra-ments (whereof one is but a holy league of Charity) and so in one word we are incorporated, and become all but mem-bers of the same body : and therefore, as in *Joseph*, nature prevail'd above the sense of wrongs, and rememb'ring not that they were his enemies, but that they were his Brethren, he fell upon their necks and kissed them, and wept through joy and tenderness towards those Bre-thren, who without the least softness or relenting had expos'd him, if not to a certain death, to banishment and slavery : so must we Christians, rememb'ring by what ties we are fastened and united, no more harm or hate one another than we would our own Limbs, our own Bodies.

4. The Gospel convinces us of the meanness and worthlessness of all things here below, not only of Wealth, but even of Reputation and Life too (of the Body, the Soul's secured beyond the reach of man) and so makes it both the easier task

task to part with them in the service of Religion, and not so easie to ground the subject of a quarrel on them.

5. It annexes precious promises to the performance of this duty, i. e. an assurance of Reward in this Life, and in the other, of happiness in overflowing measures.

By this time it is easie to discern,

1. What *kind of thing* true Charity is. How sweet and gentle, how kind and meek a temper it is: how *beneficial* to mankind, how *delightsome* to our selves and how like God and acceptable to him it makes us.

2. What a *Stress* God lays upon this duty; how dear a value he hath for it; that Charity is the very Life and Soul of Religion; and that to be a Christian without Charity, is an unnatural contradiction: And therefore

It cannot chuse but raise my wonder to observe, That there are a sort of people, who though they do no harm, do no good neither; who study nothing but their proper interest and pleasure, and so if just (which is the most) are far from Charitable; and yet they hope

hope to be saved. Much more am I amazed to observe, that there are another sort, who are meer Lions in their Families, Bears and Wolves in the Neighbourhood, and it may be worse in the State, who are bad Neighbours, worse Husbands and Masters, worse Subjects, and yet they call themselves Christians, which is for men, who are not fit to live on earth to hope for Heaven. And yet I still wonder more, when I observe, that there is another sort of men, who are great *Devotionists*, long, and sometimes passionate too in their prayers (unless the passion be meerly theatrical, which is not a settled affection, but the meer sally of a sudden heat, severe and grave in their outward deportment, and huge zealous for this or that cause, or particular doctrine, and yet they are froward and peevish, sowre and fullen, and censorious and covetous and proud, and insolent, and disobedient, and yet these men are so far from calling into question their Salvation, that they count themselves Spiritual, and the especial Favourites of God, despising the rest of Mankind, as carnal, mortal, blind things; by what means I they

they arrive at this dangerous state I will not now examine, but I will beseech all such to lay to heart these general truths, that he who *Loves his God, must love his Neighbour too*; *He that prays must do good and communicate too*; *he that is devout and zealous must be meek and humble, and charitable and obedient too*, or else their Religion is unnatural, their devotion a mere humour, or melancholy, or any thing but holiness; they are so far from being Christians, that they want some degree of humanity, to perfect them into Men.

The Prayer.

O Most gracious and merciful God enlighten my understanding, that may know thee, and discern the loveliness and beauty of all thine attributes, especially thy goodness towards the Sons of Men and shed forth thy spirit of Love in my heart, that I may seek thee, and delight in thee, and make it my business to contemplate and to serve thee,

And may the example of thy Mercy toward Mankind, and me in particular, and the example of my blessed Saviour, lay

down

down his life for his enemies; enkindle in me such a true affection towards my Neighbour, that I may love him as my self, or as Christ loved me; that I may walk as the blessed Jesus did, in abundance of kindness and meekness, and patience, and in all instances of an Heavenly Charity, and so may at last enter into that Heaven, which is the eternal abode of Peace and Love. Amen, Amen, blessed Lord.

C H A P. VII.

Of Temperance. *A false notion of it examined. The true one settled, from the great end of it, from Scripture descriptions of it, from the Example of Christ and his Disciples. The Motives to it.*

BY Temperance is meant such an Abstinence from the pleasure of the Body, as the Gospel requires; and therefore I will enquire,

1. What rules of Temperance it prescribes us.

2. What motives to the duty it makes

3. What method it enjoins for the

*The Common
measure or
standard of
Temperance
examined.*

I. Of the Rules of Temperance.

The common Rule and Standard which most have made use of to conduct men in eating and drinking, &c. is *the end of those Acts*, that is, the health and strength, (the welfare) of the body; but I have great reason to dislike of this Rule, for if it be taken in a strict and close sense, it lays a snare for mens consciences, and must reduce all to the meer necessities of nature, and, so many enjoyments, which are innocent enough, nay sometimes upon some emergencies necessary, will be utterly sinful; and Religion will be made a meer burthen, and mens minds be fill'd with endless scruples: but if taken in as wide a sense, as some men, I see, understand it, it is apparently false; and I hope none will affirm that all those Pleasures that are not inconsistent with the welfare of the Body, are therefore not inconsistent with Religion, this were to open a gap to sensuality and unchristian freedoms; for I do not question but that any man without prejudice to the health of his body, may be guilty of intemperance in the true notion of it; that is, any man may eat

or

or drink to the enraging of his lust, to the softning and sensualizing of his mind, without the hazard of a Fever, or a Head-ach: On these accounts I cannot but look upon this Rule as very useless and improper, if not dangerous for a Christian, and a proper rule of nature only in such a state which hath no prospect of another life; and therefore I think my self obliged to inquire in the Gospel for a better. I think then we shall easily find what it is the Gospel means by temperance, by inquiry,

*The true Rule
of Temperance
asserted.*

1. What is the end it aims at in en-
joyning this duty.

2. By what words it describes and ex-
presses it,

3. The examples of our Saviour and
his followers in this point. Likewise
the motives it adds, and the method it
prescribes; will serve to clear up its in-
tention to us.

Of Temperance.

The great end of Temperance St. Paul suggests to me, *1 Cor. 9. 25.* Every man who striveth for the Mastery is temperate in all things; the means are

I 3 then

then proper, when they are suited and fitted for the attainment of their end. And by this Allusion the Apostle intimates, that the end of our Temperance is a striving for the Mastery, that is, a Conquest over the World, and the Body; for the Gospel represents the World and the Flesh, as those enemies, against which the Christian is to be engaged in a continual warfare, and tells us, that the lusts and pleasures of them do War against the Soul. Religion being nothing else but the Love of God and heavenly things, the Gospel endeavours all that it can to wean us from all fondness for or delight in the World and the Flesh; it being impossible to serve two such contrary interests: By a clear consequence from all this, I conclude, that we are to endure hardship as good Soldiers of Jesus Christ, that we are to abstain from fleshly lusts as strangers and Pilgrims. In plainer words; that
“ that abstinence from sensual pleasure
“ which renders the body tame and go
“ vernable, serviceable to the Soul, and
“ cheerful in the exercise of Religion
“ which doth enfranchise the mind o
“ me

" men from its captivity to sense, which
" doth establish its dominion over the
" brutish part; so that the man lives
" the life of faith, and not of sense, is
" disengaged from the World, and so
" ready to depart; is that Temperance
which the Gospel of Christ requires: and
by consequence on the other hand, " that
" indulgence to worldly pleasures, which
" tends to pamper and enrage the body,
" to awaken our passions for this present
" state, to endear and recommend the
" world to us, to make the minds of men
" soft and feeble, heavy and sensual, to
" make our temper delicate and wanton,
" unable to suffer, and froward, if our
" appetite be not satisfied, is flatly con-
radiictory to the Temperance of the
Gospel of Christ.

This is a Rule, which if well consi-
dered, and conscientiously applied to e-
very particular, will sufficiently conduct
the man to the paths of this great duty,
and answer all scruples concerning the
enjoyment of pleasures, whether they
be real or fantastick ones. For is any
Man such a stranger to himself, that he
doth not understand the working of his

own Soul ; that he cannot give an account of the passions which he feels, nor know by what methods he is betray'd into the Love of the world, and a decay of his Religion ? Doth not every man feel what kind of eating and drinking clogs the Soul, and emboldens the body, what kind of sights or dalliance doth dart the poison of lust and ambition into our very Souls ? Or what doth thaw and melt us, and make us love and hate, delight or grieve, hope and fear like the Children, not of Light, but of the World ? Certainly unless a Man will impose upon himself, he musts needs discern the birth, and growth of his own Passions, and discover the methods by which he doth insensibly degenerate into a loose, or cold, or senseless Spirit.

2. This Temperance is in general express'd in Holy Writ by *Mortification*, and *Holiness* : the former imports such a change in the body, as flattens and deads its appetites for the World, *I am crucified to the World, and the World is crucified to me* : The latter imports an excellent and Godlike nature, a transformation

tion of man into as Spiritual a frame, as a Man in this imperfect State is capable of arriving at.

And certainly, men thus qualified cannot place their delight in the sensual enjoyments of this life, how innocent soever they may be, the World hath nothing *agreeable* to Souls of this Heavenly nature, nothing *worthy* of them: Temperance in the particular branches of it, is called Purity, Sobriety, Abstinence, Modesty, &c. All which are to be interpreted according to the method of the Spirit, in a sense which doth not only restrain the outward Acts, but also the inward passions of Man, in a sense which doth not only forbid the commission of gross sins, but also all tendencies towards them in the body, and in the soul: Conformable to this Doctrine were,

3. The lives and examples of the Holy Jesus, and his followers, (tho' peradventure it would not be altogether irrational to suppose, that the extraordinary measures of the Divine Spirit, in his immediate Disciples, and their conversation with the blessed Jesus, and afterwards the fresh memory of all his Power

Power and glory, might render a corporal discipline the less necessary) I will not deny but that our blessed Master did often accept of entertainments, (nor did I ever design to forbid any such thing on particular occasions, which may warrant them) but it is easie to observe, how course, and plain, and sparing his constant Diet, with his Disciples, was; how frequent in his fastings, and his watchings, he was: As for his Disciples, after his Departure, their lives were but a constant warfare, and the World, and the Flesh their enemies; They liv'd like Strangers and Pilgrims upon earth, and their pleasures were altogether Spiritual and Holy.

These were the paths that they trod towards Conquest, and a glorious Crown. I can easily conceive how their life was filled with such Spiritual ravishments; how they long'd for the appearance of Christ, and how they left the World with such glorious assurances, as that, *I have fought a good fight, I have finished my course, I have kept the Faith* (all which may have regard not only to his sufferings, but also to his conflict with the flesh)

flesh too) henceforth, there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that day; and not to me only, but unto them also that love his appearance.

But, how that softnes of conversation, that full and luxurious feeding and drinking, that garishness and wantonnes of dress, that sloth and laziness of Spirit, which is so universal in the World, can become the life of a Soldier of Christ, I am not wise, nor lucky enough to comprehend.

But I can now easily discern from whence it proceeds, that Religion seems so unpleasant a thing, and that men are so unwilling to depart hence into another life, it is because we are such imperfect Christians, and we live sensually.

Sect. 2.

It will therefore behove us, to lay to heart the great *motives*, by which the Gospel engages us to this duty, as,

1. The nature of our present state in this World. The poor Soul lives in a treacherous Body, and a tempting World, both which conspire its ruin; and therefore

fore it must be upon its watch, upon its guard; it is not a time for mirth, and pleasure, and feasting, when the enemy hath seiz'd the outworks, and entred into the very Suburbs; the Soul is striving for the Mastery, and is it sense to arm its enemy, and feed it into a fierce and brutish courage, by indulging those enjoyments which are the food and fuel to its lusts? every sensual pleasure it indulges to the body, is a plain giving ground before the face of its enemy.

2. The reward of this Spiritual conquest, which is fulness of pleasures in the life to come, an Eternity of bliss and happiness; and how rational is it to prefer Eternity to a moment, and that exceeding weight of glory, and unspeakable unconceivable pleasure, to the dreams and mockeries of this imperfect state, even in this present life, we think it becomes our wisdom to renounce trifling pleasures out of the prospect of greater: What a Discipline of severities did those contenders in the Grecian Games run through out of the hopes of honour and applause? from whence St. Paul excellently argues, if they did this for a corruptible Crown (a

Crown

Crown of Leaves) How much more should the Christian for an incorruptible one?

3. The example of a whole Cloud of witnesses gone to Heaven before us, who press'd in through this narrow way and strait gate; but especially the consideration of a crucified Saviour; for what have we to do, who have taken up the Cross of Christ, with rioting and drunkenness, with Chambering and wantonness? what resemblance is there between his Crown of Thorns, his Scourging, his Agony, and the security and sloth, the gaiety and vanity of a sensual Life: for shame, let those who profess Christianity, do something which may become men, who have taken up the Banner of the Cross.

4. The great advantage and pleasure of the state of Mortification. 1. The Soul enjoys a more entire peace, a more absolute empire, and is not alarm'd by the daily mutinies of Rebellious lusts. 2. It is become a fit Temple for the Spirit of purity to dwell in, for the Spirit of glory and of God to rest upon, and the consequence of this will be abundance of inward pleasure, of peace, and joy, and hope.

5. The

5. The uncertainty of the time of our Saviour's appearance to judgment. And who, that hath a grain of sense, would be surpriz'd by that day at unawares? Who would be overtaken by the Judge of the World, in surfeiting and drunkenness, or any other of the sinful pleasures of this Life?

Sect. 2. As to the means of attaining Temperance, I refer my Reader to the Section of Fasting.

The Prayer.

O Thou God who art holy and a pure Spirit, Sanctifie me in Spirit, Soul and Body, that I may offer up my self unto thee, a holy, living and acceptable sacrifice! Enable me to fight the good fight of Faith, to take up the banner of the Cross against the World, the Flesh and the Devil; to imitate my holy Saviour, and his blessed Apostles, that having subdued the Flesh, and conquer'd the World, I may enjoy a more entire peace, and pleasure in my life, and may at last depart with the greater clearfulness and triumph out of it, and receive from my blessed Saviour an incorruptible Crown. Amen, Amen, blessed Jesus.

C H A P.

C H A P. VIII.

Humility defined. Its influence with respect to three things, i. e. The Gifts of Grace, The Gifts of Fortune, The Gifts of Nature. The Fruits of Humility. Submission to God, Meekness towards our Neighbour, Peace and Tranquility in our selves. A description of it formed from what is laid down before. The Application of the whole. Motives to Humility.

THIS is the Ornament and Guard of all our Graces, that which sets off and illustrates all our excellencies, and keeps us upon our Watch to secure them; it is both the foundation and perfection of all virtue; even holiness and goodness without it would be unacceptable to God; and therefore it is well worth your consideration in the next place.

Humility is a mean opinion, or rather the true knowledge of our selves, a sober contemplation of our infirmities, and a real persuasion of our imperfection: which is St. Paul's sobriety of Spirit, or humility

*An account of
the Nature of
Humility.*

humility of mind, contrary to the being puff'd up. BY JAH

The sense of this shedding it self upon the will, renders men modest in their *desires*, and humble in their deportment, which is that other part of humility, whereby a man is enabled to reject praise and honour; and to debase himself to the meanest Offices; thus the blessed Jesus, (though sensible of no meanness besides that of his humane nature it self, yet) *sought not his own honour, and he came not to be ministered unto, but to minister.*

The occasions of Pride removed. There are three things which are liable to be made the grounds of pride,

" the gifts of Grace, of Nature, and of Fortune: but the humble man, in respect of the gifts of Grace, looks not upon what he hath attained, but what is still before; he pays his sacrifice of honour, not to that earthen vessel, which contains the treasure, but to the God from whose fulness it is deriv'd; he dwells not upon the pleasing spectacle of his good Actions, but mostly on the Catalogue of his frailties and his sins, and therefore rests himself on the Mercy of God through " the

the blood of Christ, and from fresh repents, he takes up fresh resolutions and Spirits every Day.

As to the gifts of Fortune, the World is too much a trifle in the sight of an enlightn'd understanding, to raise in a good man, any esteem or love of it; and if so, a man can never prize himself for the possession of what he fligts, nor be proud of what he despises.

As to the gifts of Nature, he must value them as they are the gifts of God, but he considers withal, that they are but common ones, and are but the imperfect ornaments of this imperfect State, which must be done away, when we come into a better: and withal he reflects often upon his blemishes and imperfections, his follies and miscarriages; and considering how poor, miserable, and comfortless a thing he should have been, if abandon'd to the conduct of Nature, he lays his mouth in the dust, and once admires the bounty and goodness of God, and confesses his own vanity.

2. The fruit of this Humility, is an entire subjection, and resignation of ones self

*The Fruits of
Humility.*

self to God, meekness and patience towards man, a calm and tranquility in ones own bosom ; for as to God, considering him as infinitely Glorious, and himself entirely dependent of him, the humble man composes himself to believe all he reveals, to obey what he commands, to trust in him, to attend the Decrees, and the leisure of Heaven to suffer meekly, and enjoy modestly. As to himself, out of the Conscience of how little he deserves, he is neither ambitious of wealth nor honour, but he is thankful for the past, satisfied with the present, and neither impatient for nor distrustful of the future. And out of a sense of his own indisposition to good, and the weakness of his own strength, he blesses God for the grace he hath receiv'd, and though he stands, takes heed lest he fall. As to his Neighbour, out of the distrust of his own abilities, the sense of his own infirmities or else taught by the example of his great Master, who took upon himself the form of a servant, the humble man is more forward to obey, than to command, to believe, than to dispute ;

is slow to speak, swift to hear, not fond of opinions, but desirous to be enlighten'd by God and inform'd by man; and therefore on all these accounts, an humble Man can never be enthusiastical, obstinate or seditious, for he can never arrive at that height of spiritual pride, as to conceit himself the only favourite of Heaven, and fit for extraordinary illuminations; nor at that height of carnal pride, as to be a busie-body, a stiff asserter of his own humour, or judge of his superiors on earth, and so think himself more fit to Reign than to suffer.

" In one word, Humility's whole deportment is sweet and gentle, its very zeal is modest, its reprobation soft and timerous, its prayers awful, its reflexions mournful, and its hopes of Heaven softly growing; it is neither severe nor peevish, obstinate nor hasty, bold nor selfish, insolent nor querulous, it can suffer its wounds to be prob'd and search'd, and kisses the hand whilst it loaths the filth; it doth not insult o'er another's errors, not excuse its own; nay rather its modesty conceals its beauties, and blushes at the discovery

“ of its own excellencies ; it never pro-
“ stitutes to beg praises ; nay, if it acci-
“ dentally meet them, it is rather bur-
“ then’d and opprest, than puff’d up by
“ them. I will then account my self to
“ have attain’d to some degree of this
“ grace, when I can possess my Soul at rest,
“ when I delight in the milk of God’s word,
“ more than its heights and intricacies ;
“ in obedience more than disputes and
“ fancies : when I can receive evil from
“ the hand of God, as well as good ; when
“ I can sacrifice my own will to the ca-
“ price of a superior, the obstinacy of
“ an inferior, or the humour of an equal ;
“ when I can suffer wrongfully, and yet
“ meekly ; when I can look upon the
“ glories and the power of this World,
“ and contentedly say, I am not born for
“ these, I am not call’d to the enjoyment
“ of these, but of the Cross here, and Glo-
“ ry hereafter ; I am to tread in the steps
“ of my dear Lord and Master, and no
“ thing shall make me have any other
“ designs than those he had ; and when I
“ have done all this, and am assur’d that
“ love and serve my God, I rely only
“ upon the Merits and Sufferings of my
“ Savi-

"Saviour for Salvation and a Crown.

This duty of Humility is the most *useful*, and most *difficult* in Christianity, "the most *useful*, for it recommends us to God, indears us to Men, and establishes a Peace and Calm in our own Bosoms; — the most *difficult*, for it is to renounce what is most near and dear to us, our Interests and Pleasures, our Reputation, nay our very selves, our Understanding, Will and Affections.

There are two mighty motives which *Motives to Humility.*
are most insisted on by the Holy Spirit; the one is, that Humility is the way to the increase of Grace here, and to greater measures of Glory hereafter; *God resisteth the proud, and giveth grace to the humble;* and, *He that humbleth himself shall be exalted:* the other is the example of our Saviour, who though so great as to be the Son of God, and to think it no Robbery to be equal to God, so innocent that he had no guilt upon him, none could accuse him of sin; so magnified as to be Prophet, Priest and King, did yet debase himself to the meanest services, on purpose that he might leave his Disciples a pattern to imitate; K 3 though

though he were adorn'd by all that might give him a just claim to Honour, as Birth, Vertue, and the Dignity of the most Illustrious Functions; yet he was as much the humblest as he was the greatest, as much the most meek as the most innocent of the Sons of Men; and if he our Lord and Master stoopt so low, what can we, who are at that vast distance beneath him, do or suffer, that is capable of disparaging us?

Besides these Considerations, it will be very useful towards implanting humility in us, to know God and our selves; his Days are without Beginning or Ending, his Perfections have no Bounds; he is Independent and Immutable; he is his own Heaven, and his own Happiness; but we are Dust, and the Sons of Corruption, born yesterday, and we shall die to morrow; our Bodies heavy, sluggish, crasie, beings of a few spans long; our Souls are blind and ambitious, passionate, froward, jealous, inconstant, foolish things: *those* are the seat or abode of numerous pains and diseases; *these* of as numerous, and as painful passions: the World we live in as a mere phantasm

phantasm and cheat; that first invites, and then deludes our appetites; for enjoyment it self is but a dying itch, and the mockery of a waking dream: the time reflects our sins and follies: the present is troubled with regret, and desires, and vexations; and the future will be what the present now is; for when all is nothing, what can be the end of our hopes and cares but disappointment?

And all this consider'd, is not God most fit to Govern, and we to Obey! he to be exalted, and we to be humbled! but why do I compare Man to God! let us compare him but to the Angels of God, and how inconceivably more excellent is their being and their state than ours? how wise and knowing! how refined and pure their substances! we see but through a Cloud, and are clad with an earthly Body; they dwell in the Circles of Glory, in the Sun-shine of the Almighty's presence, and in a numerous Choire of the most pleasant and delightful company. We in long Nights, and cold Winters, and barren Soils, and lone-some shades, tir'd with fullen toilsome Busines, and dull insipid Conversation,

and only wait for the approaching day,
and the rendezvous of blessed Spirits in
Heaven : *Lord what is Man !*

The Prayer.

O Thou God, who resistest the Proud,
and givest grace to the Humble,
possess me with a meek and humble Spirit!
teach me to tread in the steps of my blessed
Saviour, to serve and minister, to obey and
suffer ; teach me to know Thee my God,
and my self, that the sense of thy incompre-
hensible Glory, and my Meanness may le-
vel all my foolish conceits of my self, and
cloath me with bumility ; through Jesus
Christ our Lord.

O my God, make me resigned and obedi-
ent to Thee, subject to my Superiors, mo-
dest towards my Equals, and meek to my
Inferiors ! make me to despise the praise
and honour of man, being content with the
conscience of doing good ! make me see the
imperfections of my best actions, and rely
upon thy mercy for Salvation, through the
blood of Christ, that my Soul may here find
Rest and hereafter Glory. Amen, Amen.
Blessed Jesus.

C H A P.

C H A P. IX.

*Of Perfection, Not Every degree of faith
saving, but only that which overcom-
eth. Perfection what. Attainable in
this life. The Motives to it. Rules for
Attaining it.*

IT is an opinion generally received, that the least degree of true Faith will save the Soul: but I hope men mean such a degree of it, as overcomes the World and subdues the Flesh; for otherwise I should very much question whether it be not that seed which *becometh unfruitful, through the cares of the World, and deceitfulness of Riches, and the lusts of other things,* Mar. 4. 19. If they say that that Faith, which doth not overcome the World and the Flesh is not *true Faith*, it is as broad as long, for not to dispute whether (in the place mentioned) the reason of unfruitfulness was in the seed or in the ground, whether it be *true Faith or not*, I'm sure it is

is not saving Faith, so that the Rule given us, whereby to discern and judge of our state, is a very plain and easie one, viz. *He that overcometh the World is born of God.*

If it should be farther inquir'd, how a man shall know whether he overcomes the World (though he may with as much sense ask me, how he shall know what he loves and hates? what he shuns and purties?) the answer is very plain, *bis servants ye are to whom ye obey.*

So that the whole state of this question may be in few words reduc'd to this. No man can be a stranger to his own actions, nor to the operations of his own Soul: *what man knoweth the things of a man, save the Spirit of man, which is in him,* which words (if I have any Logick) contain two things. 1. That a man knows his own mind, or if he do not, then, 2. That no man else can: therefore since a man knows his own actions and his own affections, what he doeth, and out of what principles he doeth it, he cannot chuse but know who it is he obeys; but if his life be so various, so made up of vice and vertue, and the

flesh

flesh and spirit be so evenly poiz'd, that which hath the preheminence, whom he obeys be a matter very *doubtful* and *disputable* to himself, then whether he shall be saved or no, must remain to himself, and much more to all others (God alone excepted) equally *doubtful*; and I can guess at no other expedient for him, if he hath a mind to rid himself of this scruple, than entirely to complete his conquest over sin, and to shake off that Empire of sin, which it seems to me hath been too long and deeply settled and established; and to go on from one degree of grace unto another, till he arrives at Perfection: (which is the only method to obtain that full assurance of hope mentioned, *Heb. 6. 11.*)

With which I intend now to close this first part of my Discourse *Of the Nature of Christianity*; because, though it be not a particular grace, it is a particular state, and therefore deserves a particular Consideration; and though we be not oblig'd to it upon *pain of Damnation*, yet we are invited and encourag'd to it by several glorious Motives and Enforcements, as shall presently appear; and therefore

*What Perfe-
ction is.*

therefore it is a Gospel duty. By Perfection (in the sense I now consider it) the Gospel implies a State of Grace arrived at its full maturity and strength, grown into *Nature*, and consummated into a vigorous and delightful *Habit*; it being in this as in all other qualities, they grow up into Habit and Nature, that is, Perfection by degrees.

According to this, the Gospel describes this State by Manhood and a perfect Stature; and calls our procedure to it, growing, increasing and going on; so that Perfection is nothing else but Faith, Love, Temperance and Humility in their greatest lustre and strength.

The effect of this State is, that the Life be not only *constant*, *firm*, *even*, and *like it self*, but also *pleasant* and *delightful* too; not only that the man abstain from evil and do good, but that also he do both with *desire* and *earnestness* of Spirit, with *ease* and with *delight*; not only that he do good, but what is in its kind *most* so.

*Perfection is
attainable in
this Life.*

This is a State which is attainable in this Life, for the Gospel calls and invites men to it; and if any deny it, it is because

cause they frame to themselves another kind of notion of Perfection than the Gospel delivers us, which requires of Man no other perfection than such as is suitable to his Nature and the Assurances promised by God, and to this present State, never as much as dreaming that perfection is the same thing in Man as in an Angle: and (whatever men may talk) it doth not reckon the unavoidable imperfections and frailties of men for sins, at least-wise such as can hinder Man from being denominated Perfect, witness the whole first Epistle of Saint John.

The motives to this Duty may be compris'd under Four Heads, all deriv'd from the nature of the state it self. Perfection is a state,

1. More pleasing to God.
2. Of greater Security.
3. Of greater Pleasure.
4. Entituled to greater Glory in the Life to come.

1. More pleasing to God; if God loves Holiness, (which no body can doubt) then every degree of holiness is a new charm, and what is most holy is most

most lovely; and if so, every one that professes to love God, must be oblig'd to aim at perfection, because he cannot but be oblig'd to please God as much as he can; and he that doth not may justly suspect his conformity to the Divine Precepts to be rather Policy than Religion, and to proceed from a desire of his own safety, rather than the glory and pleasure of God; unless a spiritual prudence shall restrain him from attempts or vows of more heroical instances of Obedience, for reasons which Religion may approve; of in which case it will be always necessary to observe this caution, that his choice of a lesser good do not proceed from any desire of gratifying the Body, or from want of Love to God and Holiness.

2. Perfection is a State of greater security; the more strong Faith and Love grow, the more faint and flat are all temptations that beset us; a Soul which is devout and rais'd is not easily lured down by any of the flatteries of lust, the Soul being long accustomed to rule, and the Body to obey, the Soul being us'd to spiritual delights, and the Body being

being now perfectly crucified, the Man is become a quite different Being from what he was, and therefore that World which did before take him, hath now no grace nor allurement in it; *I am crucified to the World, and the World is crucified to me.* This State is call'd in Scripture, *Wisdom, and Knowledge, and Strength,* which do intimate to us, that that World, which did before gain upon us only by our blindness, and our weakness, can now no longer prevail; besides this, the more like God we grow, the more dear are we to him, and become the more near and peculiar charge of Heaven, which St Paul, *Heb. 6. 9, 10.* alledges for a reason, *why he was perswaded better things of them* (than Apostacy) and *things that accompany Salvation* (that is perleverance) because *God is not unrighteous to forget your work and labour of Love.*

3. It is a State of greater Pleasure: a State of Peace and Rest from sin; for the Man, having established an entire conquest over himself, is not frequently alarm'd by the lusts of the Body because it is crucified; the Soul being rais'd, conversing

conversing in Heaven, is now too much exalted to be reach'd by the blasts of every temptation. 2. It is the nature of a Habit that its acts are easie and delightful ; for Habit is but another Nature (so Holiness is call'd in Scripture a new Nature) and what is Natural is pleasant ; when our graces are full of Life and Vigour, when our sight is grown clearer and our affections warmer, and we converse with God and Heaven; then it is that we begin to enjoy the sweets of Religion, that we anticipate our Heaven, by performing His will on Earth as it is done in Heaven ; Religion is at first employed in the unpleasant though wholesome Severities of cutting off right hands, and pulling out right Eyes, Lusts become so natural they were become our Members ; but afterwards, having conquer'd the World, his Commandments are not grievous, but full of delight and satisfaction ; in Conversion as in the alteration of an old Building we first demolish those parts which are not Uniform and Beautiful, and this presents us with nothing but Rubbish and Ruines, but afterwards we raise up

an orderly, beautiful and lightsome Building, where we may solace and entertain our selves. 3. An exalted Holiness is not only delightsome in the very acts and exercises of its graces, but in the fruits and effects of them; *Joy*, and *Peace*, and *Hope* are the natural consequences of this state of Perfection, and its Actions, because such a Man's Love of God is now so evident and manifest, he hath no longer room to doubt of it; and then what a ravishing pleasure must it be to be able to survey all the glorious Promises of the Gospel as such which himself is an Heir to? who can with full assurance think himself just upon the confines of Heaven, within a moment of entring into Joy, without a very sensible transiort!

4. It's entitled to greater measures of Glory in the Life to come: Though the lowest degrees of future glory be above the Merit of the most holy Life, and though God may do what he will with his own, so that the chiefest Saint could not have just reason to complain, though the meanest were equal'd with

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him : yet it is plain that there will be order in another World, and those Stars of the Morning of the Resurrection will differ in Glory, and this will be proportion'd to their Behaviour in this Life. *He which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap bountifully, 2 Cor. 9. 6.* Is it not therefore highly reasonable on this account that we should aspire after the greatest degrees of Holiness we can, for who would not desire to be *as happy and as glorious as he can?*

It is now apparent, that perfection is a duty propos'd to us, upon very powerful and glorious motives; for who that is wise will not take pains to arrive at that perfection, which is a state of greater security, greater ease and pleasure, more acceptable to God, and entitled to greater degrees of Glory in Heaven?

Means of attaining Perfection.

For the attainment of this State, observe these few Rules.

1. Believe a Holy, Just, Almighty God every where present; *neither is there any Creature that is not manifest in his sight but all things are naked and open to the eye.*

eyes of him with whom we have to do, Heb. 4. 13. Nay God is greater than our hearts, and knoweth all things. If Heaven be his Throne, Earth is his Foot-stool, and therefore walk not only as preparing to meet him, but as already before him: this will awe a wandring spirit, and it will not be easie to fear and sin; it will awaken a decaying affection, and it will not be easie to love and omit a duty; it will teach us how to judge our actions impartially, and we shall neither impose upon our selves by fondness, nor do any thing for opinion sake, when we consider, that we have God for a Judge and Spectator. *I am the Almighty God, walk before me and be thou perfect,* Gen. 17. 2.

2. Consider frequently and seriously the Life and Death, the Sufferings and the Crown of the blessed Jesus; for his Life will convince you how lovely and pleasant Virtue is, although it seem to the World foolish, contemptible and painful: his Death will inform you what Obligation you lie under to Holiness; for will you not love and obey that Saviour who hath redeem'd you by

his Blood; and are you not sensible that our heavenly Father is strangely in love with Holiness, since he doth propagate it by such a method? his Crown and his Kingdom will breathe fresh Life and Spirits into your affections; this is the motive which the Apostle, *Heb.* 12. makes use of to perswade us *to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us,* looking unto Jesus the Author and Finisher of our Faith, who for the joy that was set before him endured the Cross, despised the shame, and is set down at the right Hand of the throne of God: for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds; upon the same bottom is grounded that exhortation of St. Paul, *1 Cor. 15. 58.* Therefore my beloved Brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

3. Each Morning endeavour to foresee what temptations you are to encounter

counter that day, and summon up all the strengths of Grace and Nature, of Religion and Reason, against the hour of Trial; survey each part of the Fort, and having discovered which is the weak place of the Soul, and most easily approachable, secure it by a strong guard, by arguments, and Prayers, and a diligent watch; there are many things harsh to flesh and bloud, which are to be undergone for the sake of Christ, and therefore weigh well the strength of your own resolutions; whether you are able to engage so powerful an enemy as the World and Flesh: Thus our Blessed Lord, when, *Luk. 14. 26, 27.* he had told them, that if they would be his Disciples they must bear his Cross, exhorts them to consider before hand their engagement, and to see that their preparations be suitable to the difficulty, by the examples of a *builder*, who first setteth down to count the cost, whether he have sufficient to finish his intended building; and of a *King*, who going to War with another King, doth first sit down and consider, whether he hath strength enough to meet him: and

when you have done this, commit your self by Prayers to God, and then march forth out of your Chamber into the World, like a Souldier out of his Camp into the Field upon the day of battel.

And each evening look over all the passages of the day, and see how you have behaved your self, what victory you have gain'd, what ground you have got, what grace is most faint and sickly, and always close this exercise with a serious reflection upon the nature of thy Life, how fast it steals away into Eternity; enter in fancy into the dark Chamber; and mark how thou must lie in thy bed of sickness and of Death; consider how all thy hopes and comforts, all thy designs and purposes, as far as they concern this world must vanish like a dream; and think what need thou wilt then stand in, of all the strength and comfort which Reason and Religion, the Ministry and Prayers of thy Spiritual Guide and Friends, and the Conscience of a well-spent Life, can furnish thee with; then thou wilt need a strong Faith, and a vigorous Love, and an entire Humility to enable thee to bear thy agonies

patiently

patiently, and part with the world cheerfully, and meet thy God compos'dly.

4. Do not indulge thy self in the Enjoyment of the utmost liberty, which is consistent with *Innocence*. Vice borders very closely upon virtue; he that will not be burnt, must not approach so nigh the fire as to be sing'd; besides, such freedoms do insensibly instil sensuality into the Soul, at leastwise if so thick an air do not fully the Soul, it is too gross and mixt to whiten and clear it.

5. Catch at every opportunity of a holy discourse, and learn to raise from every thing a Heavenly thought, and to manage every accident to some Spiritual purpose; embrace all examples of an excellent virtue, and search after all occasions of doing good; declining by all the Arts of Prudence and Religion whatever either company or discourse, whatever either sight or entertainment, may soften thy temper, thaw thy Resolutions, discompose thy calm, or allay thy heavenly mindedness, or endear the world with thee; Sin steals in thorough the eye or ear, dressed up in Beauty, Mirth, Luxury, but it wounds whilst it delights, and

it stains where it touches, and it captivates what it once possesses.

6. Be sure that thy Religion be plac'd in *substantial* and *weighty* things, not *fanciful* and *conceited*; for example,
1. As to *matters of Faith*, make it thy business to know God, and Jesus Christ whom he hath sent, the riches of divine Love and the merit of Christs sacrifice; and do not mispend thy time, nor weary and disturb thy Soul with Curiosities and vain disputes, which usually grow out of *interest* and *p pride*, or an *impertinent* and *trifling* Spirit: 2. As to *practice*, let thy Religion be made up of *Fundamental Duties*, not conceits or will-worship; of *Charity* and *Humility*, *Obedience*, *Mortification* and *Purity*; pure Religion and undefiled is this, to visit the *Fatherless* and the *Widows*, and to keep ones self unspotted from the *World*; Religion is not a devout *Whimsey*, a sullen *Austerity*, or a *blind* and *giddy passion*, but all that promotes the *Honour* of God, the *good* of *Mankind*, and the *peace* of our own *Souls*.

The

The Prayer.

O Most glorious and Eternal God, guide me, I beseech thee, in the paths of Holiness; I am the purchase of thy Son's blood; I have known the truth of thy glorious Gospel, and receiv'd the earnest of thy Love, thy Holy Spirit; O grant that I may not receive thy grace in vain, that I may not suffer wreck in the sight of my Haven! But assist me by the might of thy Spirit in the inward Man to perfect Holiness in the fear of God, to go on to the full assurance of Hope, mortifying each day more and more the outward man, and growing in all godliness and virtue, and every thing that is praise-worthy; that so the nearer I approach Eternity, the fitter for it I may be; that my state here being a state of Spiritual delight, and pleasure, each day may give fresh vigour to my Devotion, so that I may not faint till I enter into the Joys of my Master, and receive a Crown. Amen, Amen, Holy Jesus.

I have consider'd, i. Our Obligation to Religion, upon the account of our own

own Souls which can neither be happy in this Life, nor that to come without it. 2. The Nature and Substance of that Religion we profess, as it regards either *Belief* or *Practice*; from all which it appears, that the Christian Philosophy is nothing else but a System of most exalted Holiness, such as may become Men, who are design'd for another life; it remains now, 3. To consider by what powerful motives the Gospel engages us to duties which are so far above our natural state and strength.

Practical

Practical Christianity.

P A R T II.

of the Motives which the Gospel proposes
to Holiness.

C H A P. I.

Of reward and punishment in another Life.

THE Motives by which the Gospel obliges us to Holiness, are,

1. The reward of Virtue, and Punishment of Vice in another World.
2. The Consideration of the Divine Nature.
3. The Consideration of the whole History of our Saviour.
4. The Consideration of the vanity of all those things which are the temptations to sin.
5. The nature of Virtue and of Vice.
6. The assistance of the Divine Spirit, and,
7. The

7. The consideration of the nature of the Gospel Covenant, which leaves a place for Repentance.

1. Of the first Motive.

The first Motive to Holiness, Rewards. Upon what account Life and Immortality is said to be brought to light thorough the Gospel, I'll not determine; but it is certain that the Gospel shews us how Death is abolished, and how Life and Immortality may be attain'd. 2. That it hath manifested this to the Gentiles as well as to the Jews; and that, 3. The Discovery of it is in full and clear words laid down in almost every Page of it.

The Wicked shall go away into everlasting punishment, and the Righteous into Life eternal, Mat. 25. and Rom. 2. 5, there is a day mentioned which is call'd, *The Day of the Revelation of the righteous judgment of God*, because he will then render to every man according to his Deeds, to them who by patient continuance in well doing, seek for Glory and Honour and Immortality, *Eternal Life*: but unto them that are contentious, and do not obey the Truth, but obey unrighteousness; *indignation and wrath, tribulation and anguish upon every Soul*

of

of man that doeth evil, of the Jew first and also of the Gentile, but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.

This being so, to sin must needs be so silly and weak a thing no Man of common sence would be guilty of; for can any man of reason be at a loss in such a choice as this, whether he will live eternally, or die? whether he will be happy for ever, or for a moment? (upon supposal that sin could make me live one happy moment.)

'Tis true, if there were no prospect of another Life, no account to be taken in another World, the case would be much alter'd; For the Law of our nature being (I humbly conceive) nothing else, but the Law or dictates of Reason, and the business of Reason being (in this respect at least) only to distinguish between good and evil, our Reason would talk to us at another rate, because it would proceed by different principles; good and evil would then peradventure be different things, for whatever would make for the pleasure and interest of this present State would

would be good; and even pleasure and interest would not peradventure be the same thing *then* that *now*; for the Soul would not challenge so distinct a consideration or Provision as now, for it would not be only lawful, but wise for it, to become *sensual* and *worldly*, and so, the same pleasure and interest would Minister to the happiness of Both Body and Soul. But now, that we are assur'd that we are to live to all Eternity, and that every action of ours hath an influence on that other life, we must needs conclude that every action is good or bad, wise or foolish, as it serves or binders our happiness in that state to come: That this motive may have its full force, It will behove every man to take as lively a survey as he can of the joys and miseries of another Life: And, I. Of Heaven.

of Heaven.

It must be confess, that to be able to speak properly of Heaven, we have need, like St. Paul, to be rapt up into it; for the richest fancy would be but flat and barren in its framing any resemblance of the joys and glory of that place: they are unconceivable.

Heaven

Heaven is like the God of it, there is no searching of him out unto perfection, but yet there is enough of him manifested to prove him to us strangely amiable, and therefore I'll consider what is manifest to us of Heaven.

1. The place.
2. The Persons, (for the objects, they will fall in with these) which constitute the happiness of Heaven.

1. As to the place. Heaven, it is the sacred abode of God and Angels, and therefore it must as much exceed this World, as *they do us*; for no doubt on't, the wise Architect of all things made each Palace proper and fit for the entertainment of that Family it was to receive; and indeed it appears to be a place fit for the Favourites of God to live in, for Heaven is a place of *everlasting life, and everlasting happiness.*

Heaven is the end and consummation of all things, all things will there be in their highest perfection which they are capable of; we are now the rough draught of what the great Artificer intends us; imagine to what glory we may be rais'd; we once were dirt and clay,

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see now what comely glorious beings; yet we are to be refin'd much more above what we are now, than flesh and bloud is above dirt and clay; what difference there is between time and Eternity, between corruption and incorruption, so much we differ in our existence and essence now, from what we shall be afterwards; for mortality must be swallowed up of immortality, and corruption of incorruption.

If Heaven be a state wherein all things are consummated, an end which hath none beyond it, then I infer, 1. That there will be nothing more for us either to hope or fear, all will be full of quiet and peace, no passions there but Love, and Joy, and Wonder: *There shall be no more death, neither sorrow nor crying, neither shall there be any more pain*, Rev. 21.—2. Having obtained our end, we shall have no farther need of means, there will be nothing which is to be done merely for the sake of something else; as here below the covetous man suffers hardship, and the toil of constant business, not because he loves trouble, but because he would be rich; the Religious

ligious man offers violence to his own body, not because it is actually pleasant to do so, but because it is in order to a greater good; therefore there being nothing of this to be done in *Heaven*, all the business and employment of that Life, will be *delight and pleasure*; hence it is every where in Scripture described as a State of *Peace*, and *Rest*, and *Joy*, and *Pleasure*.

2. As to the Persons. I a poor creature of this World below, I who have felt the troubles of this mortal State, been tortur'd by the Passions of Flesh and Bloud, Fears and Cares, Despairs, and Hopes, even I am going to a Heaven, where none of these can enter, where I shall be made happy, with those enjoyments, which make God and Angels so, I shall be made *ἰσαγγελός*, equal to the Angels in Heaven, how far above them in my Happiness! For what a value will the experience of this World make me set upon the joys of another? the sense and memory of misery will make my Heaven double.

I consider that in that Life to come, we shall have Souls and Bodies, (though

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not

not such,) as we have now ; our Souls will be strangely raised and refined in their nature, and endowed with strange measures of knowledge ; this compared to the other Life, being like Childhood to Manhood, *1 Cor. 13. 9, 10, 11, 12.* We know *in part*, —— but when that which is perfect is come, then that which is in part shall be done away ; *when I was a Child, I spake as a Child, I understood as a Child, I thought as a Child*; but when I became a Man, I put away Childish things ; for now we see through a glass darkly, but then face to face ; now I know *in part*, but then shall I know, even as also I am known ; I am not willing to inferr what kind of measures of knowledge this Text imports, to determine how well we shall be versed in the Philosophy of Grace and Nature, and the World above : how experienced we shall be in the Annals and History of this Life and the other 'tis enough to say as the Text doth that what we do see, we shall see plainly, not darkly ; and what can we see in another Life, but God, &c. How rich pleasure this will be, only ingenious and excellent spirits are capable of fancying

cying: all may be able to guess that it will be a most unspeakable pleasure, because knowledge is one of the Excellencies of God and Angels, and the delight of the wiser part of Mankind.

As for the Souls *Affections*, they will surely be settled on God, or whatever other objects there may be subordinate, they will be such as will become so pure and holy a Being: for the Appetite of each Being flows from the Constitution and Nature of it; it now indeed derives mean and degenerous inclinations from its communion with the Body (whose contrivance is proper for the state it lives in.)

But when the Body will be raised a spiritual glorified Body, which is to be understood in opposition to a carnal natural one, 1 Cor. 15. A Body proper to be an Inhabitant of such a place, and to be a suitable companion to such a Soul, fit to comply with its desires, and in some measure sure to partake of its joys, which I may place as the first ingredient of the happiness of the

Body in that Life to come, *i.e.* As it here grieves and joys in the pain or pleasure of the Soul, so there it will much more: if the satisfaction of the Soul, now, do, by a happy influence, impart health, and chearfulness and pleasure to the body, it will there much more do so; because, being raised *Spiritual*, it seems to me that it will be knit in a *closer* union, and be more capable of those influences: but besides this, 2. It will have pleasures agreeable and natural to it self, which it will reap, 1. from the glory and perfection it possesses, which will be one peculiar to it self, and of a different nature from that of the Soul, thus in our Saviour on the Mount, (from whose transfiguration we may receive a little light) they were two different things, which made up the Beauty of his mind and of his body, Wisdom, Love, Holiness, &c. were the charms and graces of his Soul, but light, and glory, and proportion, the Majesty and Beauty of his Body: and since this body will be in its nature distinct from the Soul (for though spiritual, it will

not

not be *intelligent*) therefore too it will have objects fit to entertain it; what those objects will be, that I'll not endeavour to discover, the Scripture doth in the general tell us, that the place it self will be filled with a mighty glory; that our conversation will be strangely delightful, that there are things *prepar'd for us*, (which are not therefore God himself) *which the eye hath not seen*, &c. (if that place be to be understood of the entertainment of another life.) But lest any should mistake me, I do not in the least dream of any *gross* pleasure; no, the pleasure of the glorified body will be as spiritual as the body, and no more; from all that I have said I infer,

i. That the joy and pleasure of the Life to come is most perfect and excellent, for the more excellent the being, the more delicate and refin'd its pleasure, or else there could be no difference between the happiness of an Angel that's ravish'd with the enjoyment of Heaven, and a Hog that fattens in his stie and grunts at a full meal; and if so, how unconceivably great will our pleasures

be in that state, wherein the worle and meaner part of us, our very bodies shall be spiritual and incorruptible.

2. That there is no reason that we should be the less mov'd and captiv'd by the promises of such pleasures in another life, because they are pourtrayed to us in such an excellency, and lustre, as doth rather dazzle and amaze, than take and please us; for though now we are as far beneath them, as we are at a distance from them, yet then our natures will be made equal to them, and when we stand upon the same level with Angels, what makes up *their* Heaven will constitute *ours* too.

And now, what can man fancy more than this, that our natures should be rais'd to the highest perfection they are capable of, and be entertain'd by the most glorious objects imaginable! there is only one thing more to be added, that this state be *Eternal*, that we not only have all which our hearts can desire, but also that we have all this for ever and ever; and this is one property of Heaven too, *the things which are seen are temporal, the things which are not seen*

seen are eternal; now Eternity is a duration that never passes; a stream of time which still glides on, and yet never runs quite away; a day that never sets in any Cloud or Night; a state of Life, which shall never grow old by time, nor decay by age; a pleasure which will always delight, and never surfeit us; a meeting of the dearest friends never to part again.

O my God, how unconceivable is the Glory thou dost design me for, I cannot comprehend what I am going to be! and what can be the influence of all this, but that I should count all the advantages of this present Life, dung and dross in comparison of the happiness of the Life to come; that I should count all the afflictions of this present life not worthy to be put in the balance against the glory that is to be reveal'd; how is it almost possible for me to resist the charms of such a Heaven! or not to despise *this world*, who have the prospect of such a one to come! I need but cast an eye of Faith upon the joys of Heaven, and it will be enough to confront and baffle all the allurements

*The influence
of the belief
of a Heaven.*

of flesh and blood, and all the gaudy nothings of this fading World, one thought a day of Heaven, would raise me so far above all the fears and troubles, which distract and disquiet this present state, that I could sit with unconcernment, and see all my hopes and interests lost, and shipwreckt on the bilows of an inconstant World, whilst I knew that my Heaven, my Eternity were sure; nay death it self, would be the only thing on this side Heaven, which would be an object fit for my desires and wishes; What is it then can tempt a man to sin, who is thus armed? Who is proof against the flatteries or menaces of the World, against the soft addresses of a Wanton, or the impatiences and querulency of a weak tender body; What conflict, if *possible*, can be *difficult*, which is to be thus rewarded? Who can faint or languish in his race, who hath his eye fixt upon such a Crown?

The

The Prayer.

O Most glorious God, strengthen my Faith in the belief of the invisible things of another World, that it may enable me to conquer this! imprint in my Soul such a lively Image of that future state, as may make me run with patience and cheerfulness the race which is set before me! O let me not chuse my Portion in this Life! Let me not exchange the Crown and Glories of Eternity, for the pomp and vanity of this Life! Let me not forfeit the pleasure and peace of that State of bliss, for the dull momentary Lusts of this mortal earthly State — but let me who have this hope, purifie my self! Let me make it my business to be doing thy Will, for which way I can so advantageously lay out my time and strength, as for an infinite reward? O my God, let these considerations prevail with me to live so, that when I come to die, I may have nothing to do, but to receive a Crown, Amen, Amen. Blessed Jesus.

of

Of Hell.

Now though a meer exile from this Heaven were Hell enough; and there needed no flames, nor darkness, to make that state miserable; for that there should be an eternal day, whose light should never shine on me! that there should be full tides of pleasure, which I should never taste of, this is Hell enough.

Yet besides all this, there are real and endless torments to be inflicted upon all impudent sinners, when Christ shall come to take vengeance on all them who know not God, and obey not the Gospel of our Lord Jesus Christ.

The place is a Lake of Fire and Brimstone, of flame and darkness, which together with a worm that never dies, imports the excess of that torment which shall produce, weeping and wailing, and gnashing of Teeth.

The Company is the Devil and his Angels, the fearful and unbelieving the abominable and Murtherers, Whoremongers and Sorcerers, Idolaters and Liars,

Liars, and all the enemies of God and Goodness.

The Duration of this state is for ever, as Eternal as the joys of Heaven, *an Everlasting Punishment, the Worm never dies, and the Fire cannot be quenched:* And though the Almighty may not be bound up to fulfil his threats (which whether so applicable to God as Man, I'll not dispute) yet certainly our Saviour and his Apostles in giving us a Narrative or History of the different Issues of things, are bound to speak truth.

Hell then is a fixt state of misery, wherein men have bid adieu to the pleasures of Earth, and all hopes of Heaven; the memory of past pleasures doth but increase their pain; and what's beyond all the misery of this World, they enjoy not as much as the deceitful Dreams of flattering hopes.— Hell! where there's no light, nor ease, nor God, nor any harmless pleasure to divert the pain a moment! Hell, where only the wretched Objects of an incens'd God do for ever weep and wail!

Is this the Death which is the wages
of

of Sin? Can sin offer me any pleasure that can countervail this Eternity of miseries? Or is there any thing in poverty, or shame, or banishment, or death, equal to this Hell? if not, What blind brutish madness pusheth me on to sin? Can I dwell with Everlasting Burnings? Can I be content to live in an endless Night of pains and horrors? Adieu my fatal pleasures! I had rather starve and macerate this Body into sobriety, than by indulgence betray it to the rage and fury of Almighty Vengeance. I'll shut my eyes against all forbidden Fruits, rather than for ever deprive them of the sight of Heaven, and close them up in an Eternal Night; Welcome whatever Pennances Religion may impose upon me, whatever the World may threaten me with for the discharge of a good Conscience; I'd watch and fast till *Death*, rather than be *Damn'd*, I'd be the scorn and hate of *Mankind*, rather than of *God*. Are not these terrible Truths? Are they not arm'd with Lightning and Thunder, enough to startle the most hardened sinner? Good God, what makes
the

the World so dead, so callous, that such dreadful Objects cannot rouze nor pierce them! It must needs be, because they put that evil day so far off, that the biggest terrors of it look but like Motes at such a distance.

But surely we mistake our selves in our computation: we are now in *Time*; How narrow is the *Isthmus* which parts *Time* from *Eternity*? Or is there any Partition at all? but one *groan* that the frame of our Nature cracks with, but one parting *moment* wafts us over upon the shore of another World; Heaven and Hell they are not at the *distance* of so many *years* from this World, but just of *so much time* as will serve us to die in: And is this so much, that we should frolick and wanton in our sins as if we were not within ken of danger? there's scarce a moment in the day, wherein some Soul or other, in some part of the World, doth not make its *Exit* into another life; and shall I sin as securely, as if my *time* and *death* were at my own disposal? I came but a few years ago into the World, and within a few more I must go out on't; how soon this day will

will come, I know not, I'm sure that the Sentence of Death is past upon me already, I only wait the hour of Execution which any trifling cause can be the instrument of; I may die of pleasure, or pain; I may die of want, or fullness; I may die of desire, or enjoyment; What is it then which cannot give Death! the very height of health is a degree of sickness; my Scull is weak, my Skin and flesh thin and soft, my heart tender, and my passions easie; my inner part is full of strange mazes, vessels, curiously contriv'd, and subtilly compos'd; what a little will ravel this intricate contexture and discompose this delicate frame; and shall I be as secure, as if my strength were Iron, and my sinews Brass, and the position of my parts fixt as the Decree of Heaven! — No, no, I'll live in continual expectation of my Death; I'll examine the State of my Soul each Evening, and close my eye lids, as if I were to awake next morning in another World; I'll often take my leave of this World, and fancy I shall see this, or that pleasant object no more, no more; and I'll address my self to my God, as if my Sou

Soul were ready to take wing, and I'll soberly consider the *Nature* of my God, the value of Christ's *Sacrifice*, and the *Truth* of my *Faith*; and so I shall learn to disengage my self from this *World*, and to die *handsomely* and *comfortably*, if not in *rapture*.

The Prayer.

O Most gracious God, who has hedg'd about our ways, that we may not stray and wander into ruin! who hast endeavoured to frighten us into happiness, by the dread and terrors of a Hell! O grant that this fear may be fixt in my very flesh, and produce in me a cautious and a wary deportment; that I, remembering that our God is a Consuming Fire, may not dare to provoke thee to wrath and indignation against me! And grant, O most merciful Father, that I may not put the day of death far from me, and flatter my self into security and misery, but live each day as if it were my last, because I do not know but that it may be so; that I may enter at last into that state where there shall be no more conflict with

with sin, nor fear of death, through Jesus Christ our Lord.

C H A P. II.

Of the second Motive to Holiness, i. e. the consideration of the Divine Nature. Its Influence three-fold. 1. It discovers the nature of Holiness, and Sin. 2. Evinces the reasonableness of serving God. 3. It fortifies the persuasion of future Rewards and Punishments.

TH E knowledge of the Nature of God is so powerful an enforcement to Virtue, and a determent from Vice, that *Religion*, and the *knowledge of God*, and *Irreligion*, and a want of that *knowledge*, are made use of by the Spirit of God, as expressions of the same import: as 1 Cor. 15. 34. *Awake to righteousness, and sin not; for some have not the knowledge of God.* — And this, not without reason; for the *knowledge of God* will,

1. Discover to us the *Nature of Holiness, and of Sin.*

2. It

2. It will convince us how reasonable it is that we should serve him: And,

3. It will confirm in us a full persuasion of the Reward of Virtue and Punishment of Vice.

To this purpose therefore let us consider the Nature of God, as it is taught us in the Gospel of that Son of God, who lay in the Bosom of his Father, and hath declar'd him to us: And the first thing is, that *God is a Spirit*, Joh. 4. 24. and those Attributes which the Gospel assigns him, and which are a fuller discovery of his Nature, are *Knowledge, Wisdom, Holiness*, (under which may, in the opinion of some, be comprehended *Goodness, Justice*,) and *Power, and Dominion*. — Now from that resemblance which *Religion* implanted in the heart hath to these, it is call'd, the *Divine Nature, and the Image of God*; and it is bighly reasonable, that the Worship should be suitable to the God it is paid to; and therefore the Rule and Standard of Holiness is the Divine Nature, and nothing else; the beauty of Holiness, and the deformity of sin is not to be deriv'd, at least *primarily*, from the

conveniency or inconveniency of the one or other in this present life, but from a tendency to imprint or efface this Divine Image in us.

This is the way of our Saviour's and his Apostles arguing from the *Divine Nature* to our *Duty* thus, because God is a *Spirit*, therefore he is to be worshipped in *Spirit* and in *Truth*; because he is *pure*, therefore they must *purifie* themselves who approach him; because he is *holie*, therefore his worshippers must be *holie* too; and because he is *love*, therefore they who abide in him must abide in *love*; and his Children must imitate the perfection of the Divine Nature; — *Be ye perfect as your Heavenly Father is perfect.*

From hence it is easie to discover, why the God of Heaven hath such an Everlasting Quarrel against sin, and why he delights so much in Holiness and Righteousness: Sin embases the man, and depraves the Spirit which is in him, into a sensual natural man, and severs him at the farthest distance from, and contradicition to God; but Holiness is the reflection of his own Beauty and Excellency, it is the exalting man into spiritu-

Spiritual and Heavenly Nature. —

This is a plain account of the Nature of Holiness and Sin, and why the one is so lovely, and the other so ugly, why the one is so dangerous, and the other so advantageous.

2. The knowledge of the Divine *shews the Reasonableness of serving God.* Nature convinces us of the reasonable-ness of serving God: There can be but two reasons to serve; either, 1. An Obligation to the person we serve, and then our service is either Duty or Gratitude; or else, 2. A regard to our own interest or pleasure. In the knowledge of the Divine Nature we shall find all these Obligations to his services. If we consider God as that Principle *in whom we live and move, and have our being,* Acts 17. 28. or as one who doeth us good, gives us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness, Acts 14. 17. What can be more reasonable, than that we should be thankful to him? but, if we consider him farther, as Redeeming us by the Blood of his Son, instructing us by the Light of his Gospel, assisting us by the Power of his Spirit, and adopting us N 2 into

into the hopes of an incorruptible Crown; What can be more reasonable, than that we should devote our selves to his service, and offer up our selves a holy, living, and acceptable Sacrifice to him? If we consider him as our Creator, and the Lord of Heaven and Earth, what can be more reasonable, than that we his Creatures should obey his Laws?

If we have regard to our own *Interest*, all our present enjoyments and future hopes depend upon him; to be guided by infinite Wisdom, to be protected by infinite Power, to be blest by him who is above all things, and can make us happy as he pleases, are things which a wise love of our selves would make us earnestly desire: As for pleasure, besides that which flows from the persuasion of all these advantages which accrue to us from his Service, and besides the peace and true freedom which Devotion gains us, there is a strange pleasure in the contemplation of the most Excellent Being, in whom is united all that is any way taken with a Rational and Immortal Soul.

3. This

3. This knowledge of God will *con-*^{Demonstrates} *firm us in a firm perswasion of the reward*^{the Necessity of} *of Virtue, and punishment of Vice;* for *Rewards and Punishments.* whilst it discovers sin so exceeding hateful, not only upon the account of its contradiction to the Divine Nature, but also its base ingratitude and folly, and discovers the Excellency and Loveliness of Holiness; it doth at the same time manifest the reason why God, who is a holy God, doth encourage the one by such glorious promises, and deterr us from the other by such amazing threats: or whether we consider him in himself, the purity of his own nature makes him love goodness and hate vice; and how contemptible were either his love or hate if happiness be not the effect of one, and misery of the other; or if you consider him as the Governour of his World, it is inconsistent with his Majesty to suffer the violation of his laws without punishing the bold Offender.

So that now there's nothing farther necessary to work this perswasion in us, but that, 1. We should be perswaded that neither our *good* nor *evil actions* can

be concealed from him : And 2. That he is arm'd with sufficient power to bless and reward the righteous, and avenge himself of the sinner ; and both these Truths we learn from his infinite Knowledge and infinite Power, both which we are abundantly taught in the Gospel of Christ to belong to God : *God is greater than our hearts and knoweth all things.* Fear not them which kill the Body, but are not able to kill the Soul, but rather fear him which is able to destroy both Soul and Body in Hell, Mat. 10, 28. And this God, thus knowing, and thus powerful, without any respect of persons, judgeth according to every man's work, 1 Pe. 1. 17.

All this now amounts to thus much, that Vertue and Vice are not indifferent things, but that the one is most lovely, the other most loathsome to God ; therefore the one is most fatal, and the other most beneficial to its Votaries ; for there is an infinitely glorious Being, who is most deeply concern'd, and every way able to pour forth Blessings on the righteous and Vengeance on the sinner.

The Prayer.

O Glorious God, let my knowledge of thy Nature teach me to deny all iniquity, and to be holy as thou art holy: Let thy Goodness make me love thee, and thy Power and Justice make me fear thee, and let both wing my Devotion, and clog and damp my Lusts! Let thy Truth and thy Power beget in me a Perfect assistance in thee! Let thy Wisdom and thy Love persuade me to submit quietly to thy Will! that I may walk before an Almighty God and be perfect, and so may enter into thy joys in the Life to come, through Jesus Christ our Lord.

CHAP. III.

of the Third Motive to Holiness; i. e. The Consideration of the whole History of the Son of God, Jesus Christ. The Life, Death, and Glory of Jesus considered. In his Life, the design of his Doctrine, and the Influence of his Example. His Death considered as an Expiation of

our Sin, or an instance of his obedience; and the influence of each. The Glory of Christ, a demonstration and lively representation of the Christians future reward.

*Our Saviour's
Life a Motive
to Holiness.*

OUR Lord and Saviour may be consider'd either in his *Life*, his *Death* or *Glory* beginning in his Resurrection; the knowledge of him, in each of these is a strong engagement to *Holiness*, and a determent from *Vice*.

First, In his *Life*: And here we may look upon him with reference to his *Doctrine* or *Example*, both which conspire in this one aim, to implant *Holiness* in the *World*, and to root out *Sin*; for look upon him with reference to his *Doctrine*, and we shall find this was the great business of his *Life*, to instruct men in the will of God, to acquaint them with a true and spiritual *Holiness*; for as the *Law* came by *Moses*, so grace and *Truth* came by *Jesus Christ*; in regard of which he calls himself the *Way*, the *Truth* and the *Life*; and all this by Commission from the Father. Job. 15. 15. All that I have heard of the Father I have manifested unto you.

From

From hence I may inferr, That the planting the World with Holiness was an undertaking becoming the Son of God; a design worthy of his Incarnation; the Jews vainly expected that he should have built them up into a glorious Empire, and secured to them the enjoyment of *Honour* and *Pleasure* in this Life; but since the meek and humble *Jesus* despis'd this as a trifling design, it manifestly appears, that Mortification (in him Self-denial) is above all the Romantick gallantry of ambitious spirits; That to be *Good* is somewhat more noble than to be *Great*, to *Despise* the World is more than to *Conquer* it; to subdue the *Flesh*, a richer happiness than to be able to careſs it with all the flatteries of Luxury and Greatness; and to *know God* and *obey* his *Will* a greater honour and happiness than to command the Lives and Fortunes of Mankind. —— How can this Consideration chuse but beget in the minds of men a strange *Veneration* for Religion, and a love of Holiness? Why should we with a preposterous ambition affect those fooleries of the World, and neglect true honour and happiness,

happiness, true greatness and perfection; though we our selves should not be able to discover it, yet we may very reasonably collect both the Beauty and Necessity of Holiness, from the value an infinitely wise God hath of it, which he doth sufficiently express in labouring the reformation of the World with so much earnestness; in employing so much care and so much wisdom about it; in making use of so glorious an Instrument as his own Son, *the brightness of his Father's Glory, and the express Image of his Person.* The works of Nature and Providence, together with that light he shed upon our Nature (being sufficient to work in us a natural Religion,) had left our disobedience inexcusable; when he added so many other miraculous manifestations of his *Glory* and his *Will*, and the instruction of Prophets, (authoriz'd by Miracles and Foreknowledge of things to come,) all this must needs render them to whom it was addressed much more inexcusable; and what shall we think of our selves to whom he hath, in the dispensation of the fulness of time, sent Jesus

Christ

Christ declared to be the Son of God by *Power*, by the *Spirit of Holiness*, by the *Resurrection from the Dead*? God might well expect, as the Lord in the Parable, *Surely they will reverence my Son*: The greatness of his Person is very fit to beget an *Awe* and *Belief* too; therefore as the *Grace* is greater, so must the *Punishment* of its rejection: This is the conclusion St. Paul draws from the *Divinity* of his Person, prov'd in the first Chapter to the *Hebrews*. *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great a Salvation, which at the first began to be spoken by the Lord,* Heb. 2.

If we secondly consider the life of Jesus, only as a great *Example* of the most exalted *Holiness*, of *Obedience* towards God, *Charity* towards his Neighbour, *Purity* and *Self-denial* towards Himself, we shall not only find in it a
clear

clear light to direct us in the practice of Virtue, but also powerful Motives to ingage us to it ; for if our great *Lord* and *Master*, the Son of God, did thus deny Himself and renounce the World, what kind of Humility and Mortification will become *us* who are so far beneath him, and in whom are such violent propensions to sin ; how will it become us to walk, who profess ourselves the Disciples of so holy and so excellent a Master ! we cannot be his Disciples, unless we walk as he walk'd ; for this was it he aim'd at, to set us an Example, and the thing we are to learn of him is his Holiness : *If ye continue in my word then are ye my disciples indeed.* Learn of me, for I am meek and lowly in heart, and ye shall find rest to your Souls : he that faith he abides in him, ought himself also to walk so, even as he walked : All which imports a necessity of our imitation of him, and implies our straying from his example, to be an interpretative Renunciation of our Discipleship.—

Secondly, In the Example of his Life, we may discern the Beauty and the Happiness

pines of a holy Life ; how lovely, how great, how majestick was that Goodness and Innocence which shin'd in him ? and as a consequence of this Holiness, with what serenity and calmness of affections did he enjoy himself ? with what assurance of mind did he encounter all afflictions, and look forward towards another Life ; these are pleasures which all must needs value who can understand them, and all may enjoy them who will lead godly lives.

Thirdly, From him we learn how wise and *reasonable* a thing it is to prefer all the hardships which accompany Religion, to the vanities of this World, since he who was best acquainted with the happiness of another Life, and could have commanded all the advantages of this, despis'd all the flattering pleasures of this Life, and chose the Cross and the afflictions of Righteousness, that he might obtain an everlasting Crown : Let us chuse as he did, and we shall never be mistaken ; nor let us be frighten'd at any difficulty, the *same Spirit* which strengthened him shall make us too Conquerors ; nor can the World menace

nace us with any thing worse than what he endur'd, *Want*, and *Scorn*, and *Travel*, and *Death*, a shameful and a painful death, — which is that which constitutes the

*Christ's Death
a Motive to
Holiness.*

Second part of the History of our Saviour, and is a very passionate invitation to Holiness, consider'd either as an *Expiation of our Sins*, or as an act of *his Obedience to God*; as an Expiation it must, i. Plainly convince the World of the fatal, deadly Nature of sin; for when I see the Son of God struggling with the torments of the Cross, groaning under the pain of his Wounds, pale and ghastly breathing forth his Soul in the agonies of Death; I cannot think that the *Goodness* as well as *Wisdom* of the Divine Nature could have thought fit for sin to have been attor'd by so bitter a Sacrifice, unless the weight and horrour of it had called for such an Expiation; and shall I play and fool with sin as a harmless thing, when its guilt cannot be cleansed but by the Bloud of the Son of God? Surely the greatness of the Sacrifice was intended to intimate to Mankind the fatal nature of Sin;

the blood of Bulls and of Goats purified the Flesh indeed, but to purge the Conscience another kind of Sacrifice was needful, even the blood of the Son of God : I can easily read in the Sufferings of my Saviour, that the wages of sin is death, and sin is not grown less ugly, or less hateful to God since the Death of his Son ; *before the strength of* (*i. e.* that which gives the fatality to) *sin was the Law*, but now much more the Gospel, I mean not as the one was a Covenant of Works, and the other is of Grace, but as the one, *i. e.* the Law, had the Majesty of God stamp'd upon it, and so each Transgression was an affront of the Divine Glory ; this other, *i. e.* the Gospel, arms its Laws with a double Obligation of infinite Glory and inexpressible Goodness, so that the death of the Son of God doth exceedingly enhance the guilt and aggravation of sin, *and make sin become exceeding sinful* — For, 2. To lay down his life thus for our sakes, to expiate our sins by his bloud, was an act of such amazing love, as should transport us into a chearful and ready obedience ; *The love of Christ should*

should constrain us to live, not to ourselves, but to him who died for us and rose again: That the belief of his bitter passion for our sakes should beget in us no tenderness nor affection towards him at all, is unnatural and unpardonable; or that we should love him and not obey him is as unnatural; but that we should be so far from loving him that we should hate and persecute him is a baseness I want words to express: and yet not only Apostacy but any course of sin doth crucifie him afresh, and put him to an open shame; for whoever is an Enemy to Holiness and Goodness, is so to him too.

2. If we look upon his Death as an *Act of obedience to his God*, then we learn from it the indispensable necessity of parting with Life it self for the sake of those Truths we profess; and that nothing ought to be so dear to us as obedience to God:— We learn the great Lesson of Mortification, called in Scripture, being crucified with him, made conformable to his Death, in the subduing all our carnal affections, it being highly unreasonable that we should expect an entrance

rance into Glory by any other path than that of Suffering, and unreasonable to expect a share in the *Resurrection* to Glory, if we do not first die with him.

3. His Glory is the third and last *christ's Glory* part of our Saviour's History, which is ^{a Motive to} *Holiness.* powerful inducement to Holiness; this begins in his Resurrection: Now the Resurrection of Christ from the Dead, is a very clear proof of our Resurrection, as St. Paul argues, *1 Cor. 15.* and so the great Argument to a good life. A Resurrection, being demonstrated to the very fenses of Mankind, gives no excuses for sin; the wicked cannot flatter their Consciences into confidence by denying it, nor can the spes of good men droop and languish through doubting of it: No, if Christ is risen, then there is a Resurrection from the Dead, and the same power which raised him will raise us too at his coming; and they who have done well shall enter into that Glory which Christ now enjoys at the right hand of God, as a reward of his obedience unto Death, *Phil. 2.* and all who imitate

O his

his Life, shall in their several degrees and proportions partake of a reward of the same nature; for we shall reign with him, we shall sit with him in his Throne: And surely this example of the reward of Goodness cannot but command a kind of pleasing violence upon the affections of man, and transport him above temptations; this was that Prospect which ravish'd the first Martyr to an Ecstasie, though on the brink of dangers and death, *Act. 7. 56.* Behold see the Heavens open'd, and the Son Man standing on the right hand of God; and if we could often lift up our eyes and fasten them upon this pleasing sight it would unavoidably raise us above the present World; we should not be encouraged at the poverty or reproach of our Saviour's life, at the pain or anguish of his Death, if we did but often contemplate the peace, and the glory and the happiness which now crowns his Conquests. It is very true, that Life led in Prayers, and Meditation, and Sacraments, and an Abstinence from sensual Pleasures, doth not appear very gaudy or taking to a carnal man; And

if the same man could but behold one who had lived thus translated into Heaven, how would he adore the *wisdom* and *happiness* of the Saints! and how devout and holy, how pure and mortified would be his life afterwards; It is said of the Disciples, who saw our Saviour carried up into Heaven, that they returned to Hierusalem with great joy, and were continually in the Temple praising and blessing God; a clear proof that there would be no painfulness in the industry and fervency of a spiritual Life, if we did often reflect upon the joys such a life prepares us for, there would be nothing harsh, unpleasant or dishonorable in the modesty and mortification of a Christian State, if we did but look forward to the Crown and Kingdom it both gain for us; who that had seen our blessed Lord received up with glory into Heaven, would not have wished it had been his turn too, that he had liv'd and dy'd, suffer'd, and conquer'd with him, and had been to ascend with him out of troublesome sinful World with joy and triumph into Heaven.
And thus now it evidently appears

O 2 that

that every part of our Saviour's Histor
is full of very powerful motives to Ho
liness; that all he did and suffer'd tend
ed to *destroy the works of the Devil*, and
to implant Goodness and Holiness in the
World; and we must not think that
Design carried on by God in such
wonderful manner can be otherwi
than strangely dear to him; nor that
we through our obstinacy and unn
atural disobedience defeat this Design w
can ever escape utter Damnation,
Damnation more *unsufferable* than th
of sinful Heathens. Therefore,

The Prayer.

O Blessed and holy Jesus, grant
thy Holy Spirit, that I may lay
heart the instruction of thy Doctrine a
thy Life, and may not only know but
thy Will; when I look upon thy crucifi
Body on the Cross, may I tremble at
guilt and weight of my sins which stand
in need of so bloody Sacrifice, and may
thy bitter Agonies for me melt me in
Love and Passion for thee, and this love
constrain me to obey thee! O may I

will

willing to Sacrifice all my Pleasures to thy Commands, who hast laid down thy Life for me ! and being made conformable to thy Death, then I may look up with pleasure on thy Glory ; and, Lord, grant that the hope of partaking in it, may make me purifie my self, and walk as thou hast done, in all Meekness, and Charity, and Faith, and Hope, that I may be fitted for those Mansions thou art gone before to prepare for me. Amen, Amen.

CHAP. IV.

Containing the fourth Motive to Holiness,
i. e. the Consideration of the vanity of
all those things which tempts us to sin.

A Man who should have seriously laid to heart the strength and importance of these Motives to Holiness which I have considered) would be apt to think, that nothing less than some unimaginable temptation, or some unavoidable necessity in the contrivance of our natures, could provoke men to cast off all these Obligations, and break tho-

rough all these obstructions, that he might sin and die; but on the quite contrary (which doth strangely reproach the folly of the sinner,) not be
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have
any o
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1. Those things which are the allurements to sin, have little or no temptation in them.

2. Sin it self is a silly base thing
And,

3. Man hath strength enough offered to enable him to avoid it.

1. The first I shall have occasion to consider fully in the third part of the Treatise, and thither I refer the Reader only by the way we must take notice there is no more stress to be laid upon this Argument than it will bear; and that this Argument hath still respect to another life; for the sensual satisfactions of Man are very little and trifling, compar'd with the pleasures of Heaven, and it can never be worth a mans while to be damn'd for the sake of them; yet sure if there were no life to come, it would behove every man to be content with, and make the most of this life, nor do I at all doubt, but that Men may manage their lusts so, as that they may be reasonable.

not be able to inferr reason enough to relinquish them from any influence they have upon their Worldly interest; or if any one should think it necessary to purchase a pleasure by the shortning of his life, or the lessening of his Estate, I cannot see why he may not have reason on his side, for, *A short life, and a merry one;* and, *My mind to me a Kingdom is,* would upon the former supposition, be wise Proverbs; for, upon this supposition, the pleasure of the mind would be very narrow and faint, and the checks of Conscience would be none, or insignificant: But as the case stands now, (though there be *pleasure in sin, and delightfulness in lust,* granted in Scripture) to abandon the hopes of Heaven for some *eternal pleasures upon Earth,* is like *Esau,* to sell his Birth-right for a Mess of Potage; and on the other hand, to renounce all present enjoyments for the sake of Heaven, is like *Peter,* to forsake an old shatter'd Fisher boat, and broken nets, a troubled Lake, and uncertain hopes, for the assurance of a Crown and Kingdom, which is surely very reasonable.

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And

And now I pass on to the second thing and fifth Chapter.

C H A P. V.

Containing a fifth Motive to Holiness from the Nature of Virtue and Vice. Virtue renders man like, Vice unlike God. Thus Exemplified with respect to the Spirituality, Life, Power, Wisdom, Goodness of God. Application to the whole.

Holiness makes us like God; Sin unlike.

IN 1 Epist. John 1. this is set down as the great Message which Christ came to acquaint the World with, that God is light, and in him is no darkness at all; and therefore they who walk in the light have fellowship with him, and they that walk in darkness have nowhere it is plain, that St. John founded the necessity of Holiness in the Divine Nature; because God is holy, therefore he must first renounce his own Nature e'er he can establish any Laws of a contrary Nature, or love or hate on another condition, than Holiness and Sin.

The

This being so, I think the best way to discover the nature of Virtue and Vice, is to consider, how the one renders us like God, and the other unlike him.

The Account we have of the Nature of God, is, that he is a *Spirit of Eternal Life, Infinite Power, Wisdom, Goodness, Justice and Truth*; these are the chief of his Attributes, and such as Reason it self acknowledges to be the highest perfections and excellencies imaginable: If Holiness therefore tend to implant and improve some resemblances of them in men, and Vice to efface and extinguish them, it will easily appear how the one makes us like God, and the other unlike him.

I. God is a *Spirit*; it is true, that Virtue and Vice do not change the substances of things, and make Spirit Flesh or Flesh Spirit; yet because they do so wonderfully transform things, by instilling new Qualities, and so altering the operations of beings; they are in Scripture said to do so: Thus because Virtue, raises and refines the Soul, frees it from those Fogs which a sensual dotage casts about it, scatters a new light upon it,

it, and mortifies those affections which reign in the body, and renders it more obedient to the mind ; so that the man lives the life of Faith, as becomes a wise and an immortal being, therefore it is said in the language of the holy Ghost, to have rendered him a *spiritual man* ; and on the other side, because sin doth stupifie and sensualize the mind, imbolden and pamper the body, so that the Soul seems to have chang'd its nature into flesh, and relishes nothing of those pleasures which are properly spiritual, but is wholly taken up with those enjoyments which are the proper and natural entertainments of flesh and blood, not a spirit ; therefore sin is said to have rendred the Man a *natural and carnal Man*.

2. *Eternal Life* is the second Attribute of God ; Life in Man, is either of the *Body*, or *Soul* ; as to the former, Temperance, Employment, and a chearful spirit, are the great Preservatives of Health, and the best supports of such crazy beings as our bodies are : Religion enjoyns the two former, for no Man can be holy without being temperate,

rate, and employ'd at least in doing good, and it contributes very effectually to the latter, *i. e.* cheerfulness of spirit, by begetting in us a peaceful Conscience, a resign'd mind and glorious hopes; but sin shortens our hasty days, by exposing us to diseases, violence, the Law; and by the ill influence which a dis temper'd mind hath upon the body; as to the *Soul*, Righteousness is the life of it, it is the nourishment and pleasure, the freedom and the security of it, but sin is the death and plague of it. *Non est vivere, sed valere vita,* It is not the meer existing, but the welfare and happiness of a being which is its life; and if so, How can a Soul which is sick of passions, daily tortur'd and distracted by an ill Conscience, be said to live? Besides, sin doth impair the faculties, o'er cast the light, and fetter the powers of the mind, so that it neither understands, nor wills, nor commands as it ought to do: it is rendred a poor, sickly, despicable being, and therefore the sinner is said to be *dead in trespasses and sins*, or at least (because the Metaphor is not to be pressed too far, as appears from

from the Text following) if it hath any Life, it is as imperfect as that of a Lethargick drowsie body, all's a thick night and sleep about it: Hence is the address of the Spirit, *Awake thou that sleepest, and arise from the dead*, Eph.

5. 4.

3. *Power* is the third Attribute of God; Religion promotes even this in us, by inspiring the mind with courage, and by the addition of strength conjoyn'd to it; Innocence makes a man bold as a Lion, it makes one dare and hope well, Religion is a confederacy with the Almighty, and he becomes the good Man's strength, *Psal. 18. 1. & 19. 4.* it creates an awe and reverence for him amongst Men, and it makes him approach as near to self-sufficiency, as the state of a Creature will let him; he is independent of the World, and hath not half the hopes, nor fears, nor cares, that the wicked Man hath; for this man hath an ill Conscience, and is therefore timorous; he that fears not God, dreads every thing besides; he hath many passions that are to be gratified, and therefore he is very dependent.

dent on the World ; he lives ill, and therefore is the scorn of Man, and the hate of God.

4. *Wisdom*: The fear of God is the beginning of Wisdom ; and therefore this is easily prov'd, for Religion is nothing else but the knowledge of the most Excellent Truths, the contemplation of the most glorious Objects, and the hope of the most ravishing Pleasures, and the Practice of such Duties as are most serviceable to our happiness, and to our peace, our health, our honour, our prosperity, and our eternal welfare ; but sin, on the other hand besets, and infatuates the man, it makes him passionate and foolish, consult ill, and execute worse ; he is blind to the most glorious Truths, and hath no taste or relish of those glorious Objects of another World, and he lives as if he were in love with ruin ; and though he see death and confess it in the way, he is spurr'd on by his passions, and dares not shun it ; he covets mere trifles, vanishing fading pleasures, mere apparitions and dreams of happiness, and he flies from the real and substantial delights

delights and satisfactions that would never have an end; he trembles where no fear is, and yet is steeled and senseless against Almighty Vengeance; and if this be not to be foolish, I know not what is.

The fifth and last now is *Goodness*, by which I mean kindness, and serviceableness to others; this Religion so far advances, that each Man is so far Christian as he is thus good; this goodness or love is the mere substance of the Gospel; so that where-ever the Spirit of Christianity hath planted it self, the man is not only just, but good and kind, he doth not only put off revenge, and frowardness and hard-heartedness, but he puts on the contrary Virtues, Meekness, Tenderness, Charity; his goods and life are not too dear a price to pay for the welfare of a Brother; but sin, on the quite contrary, arms one Man against another, and sows nothing but dissention and ruin amongst mankind; injustice, cruelty, rapine, murther, covetousness, hard-heartedness, are the Characters which constitute a sinner.

Justice

Justice and Truth, which are Divine Attributes, are as essential parts of Holiness, as Goodness, and therefore need not be spoken to.

Thus you see how Virtue and Holiness perfect and exalt the Man, how it makes him more spiritual, gives him power, life, wisdom, goodness, allies him to the Angels, and makes him like God, but sin defaces all those Excellencies, makes him a mere heap of Rubbish and Ruins, a silly empty Creature, that the Spirit might well say of such, *Rev. 3. 17. That they are wretched and miserable, and poor, and blind, and naked:* And who can now look upon sin as a little harmless indifferent thing? He that should rob the ambitious Man of his Honour, the covetous of his Wealth, the vain person of his trifling gaiety, should be thought to have committed an unpardonable offence against them, and yet sure power, and wisdom, and goodness, are things of far greater Excellency than wealth, or honour, or gaiety; they are the Attributes of God, the things that make him God, and when he pleases to communicate and impart

impart to his Creatures some, though slender portions of these, What can be a more fatal Enemy to the Creature, than that sin which spoils and rifies him of these? he that should stab the body, and through as many gashes as those of *Cæsar* in the Senate, let out the imprison'd Soul, commits no Murther like that of sin, which quenches in Man the spiritual life, and robs him of Eternity. O my Soul, doth every intemperate draught, every sensual pleasure, quench the light and damp the spirit within me, and yet shall I still go on! Is it so inconsiderable a loss to change from Spirit into Flesh? Do all my sinful passions for this World, Ambition, Covetousnes, Dotage, deface all Power, Wisdom and Goodness in me, and make me weak and wicked, impotent and foolish, and yet shall I still go on to dote? Is it so little desirable to be like God? It is so inconsiderable a change, like the unhappy Angels, to fall from light to darkness? forgive me, O my God, I now begin to see a horrour in my sins, I see its poisonous nature, and the mighty wounds it gives, and I will shun it hereafter more than

than Death and Ruin, more than the Sword, the Plague, or Famine; for I am well convinc'd that there is nothing so excellent as Spiritual Life, Peace, Power, Wisdom and Goodness, and nothing can wound or blast these but sin.

And if, Secondly, Life and Goodness, Power and Wisdom are such excellent things, How dear must they be to God? and how contradictory to his Will must be all those Methods which Men take to deface them? and this he hath sufficiently taught, in that he hath thought it worthy the incarnation, Life and Passion of his own Son to root out and banish ini-
tial sin and transgression from the Earth, doing things contradictory to his Nature, and to his Design too in the Cre-
ation.

From all this you see, that Holiness is agreeable to the Divine Nature, Sin contradictory to it, and by consequence that he who works Righteousness is born of God, and he who commits sin of the Devil; and that it is as necessary to be really holy, as it is to be in the

favour of God, for he cannot love the
unholly, unless he can renounce his own
Nature.

The Prayer.

O Thou God who art light, and in whom there is no darkness at all, a holy and pure Spirit ! how infinitely are the Sons of Men obliged to thee, that thou hast given them Immortal Spirits, and dost travel by the Word and Spirit, form and fashion them into thy glorious Image, to make them share in thy Perfection, that they may do so in thy Happiness too ; O grant that I may hunger and thirst after Righteousness, that I may labour day and night ; to water and to prove those Resemblances of thy Divine Perfections which thou hast imparted to me by thy Spirit, that so I may, through Christ, increase in favour with God and Man ; and grant that I may abhor the sins which efface thy Image, and destroy my Nature, which render me a burden to my self, the hate of God, and scorn of Man ! which make me unhappy here, and miserable hereafter ; Grant this, I beseech thee,

I thee, through Jesus Christ our Lord and Saviour. Amen.

CHAP. VI.

*Containing the sixth Motive to Holiness,
the Assistance of the Divine Spirit.*

I Do not think, that in a Discourse of this practical Nature, it will behove me to enter into any Dispute about the strengths of laps'd Nature, about the nature and necessity of Supernatural Grace; may, in short, affirm, That we find Scripture sometimes the birth, sometimes the growth, sometimes the perfection of the New creature, assign'd to the Holy Spirit, as the great Author of all which doth not yet discharge man from the necessity of exerting all the strength and endeavour that he can; and by those frequent Exhortations addressed to Man, we may justly inferr some debility suppos'd in him; and by the frequent promises of the assistance of the divine Spirit, we may as reasonably infer, an impotence which stands in need of beseeching relief: and from all together we may

P 2 conclude,

conclude, that the Spirit of God is so far forth dispens'd, as serves the end of the Gospel, and the necessities of mankind.

Our blessed Saviour after he had deliver'd upon the Mount a System of the most refined Precepts of Devotion and Purity, Mortification and Charity, as he had foreseen, that his Hearers would be dazzled by the brightness of this Divine Image, and look upon the Pattern as too high for the attainments of Human Nature, doth close the discourse First, with an assurance of a Supernatural assistance of the spirit of God: And then, Secondly, with asserting the necessity of a real and actual Conformity of our Lives to those holy Precepts Matt. 7. v. 7, &c. Ask and it shall be given you; seek, and ye shall find; knock, and it shall be open'd unto you; for every one that asketh receiveth, and he that seeketh findeth: and to him that knocketh, it shall be open'd: Wherefore Obedient Endeavours, and the Divine Assists, are joyn'd together, as being both necessary towards the great Work of Christ's Sanctification; in the 9, 10, 11. ver-

he goes on to confirm them in the belief of this Promise, from the example of *Natural Parents*, who, though evil, have that natural affection for their Children, that if a Son ask bread, they will not give him a stone; or if he ask a Fish, they will not give him a Scorpion: Much more is it inconsistent with the goodness of the Divine Nature, to refuse Man that assistance which is indispensably necessary to the propagation of Holiness; inconsistent with his Paternity, to deny his craving Children that which was necessary to their spiritual life, as good is to their natural: *If ye then being evil know how to give good gifts to your children, how much more shall your Father which is in Heaven give good things his Holy Spirit, as appears from parallel places) to them that ask him?* And when he had acquainted them with this, I do not wonder that he concludes all with averring the necessity of Obedience to all those excellent Precepts, from verse 13. to the end; for vain do Men quarrel at the purity of the Christian Doctrine, as if it were a religion fit for Angels rather than Men;

in vain do they complain of the prevailing passions of flesh and blood, and of the soft insinuations of a flattering World: our ability to obey the Gospel, is not to be measur'd by the strength of *Nature*, but of the *Spirit* that God, who hath call'd us to the profession of such *Exalted Virtue*, hath allotted us an *assistance suitable* to so glorious an end; so that these complaints are not the groans of a *Penitent*, but the excuses of a *fond* and *carnal mind*.

All this certainly amounts to a very clear proof of the *Necessity* and *Excellency* of Real and Inherent Holiness for to what purpose should we call down an assistance from Heaven? To what purpose should the Divine Spirit be powred forth upon Men, if either there were no *need*, or no *use* of such Holiness, which he is the Divine Principle of; or if this Holiness were so impure and imperfect, that it were not acceptable to God thorough Christ?

And which way now shall the impudent sinner escape Divine Justice? What Excuse can he frame for the offence

fence of his Impiety ? he sins and dies, not because he *cannot* do otherwise, but because he *will* do so : he perisheth not through *impotence*, but obstinacy ; and what punishment, think we, can sufficiently avenge a *contempt of*, or *despight done to the Spirit of God* ? The Gentile is unexcusable, because he did not obey those Laws which his *Conscience* did dictate to him, though the Characters they were published in were dark, the Motives to, and the Principles of his Obedience, weak and feeble, at least comparatively ; What tribulation, and wrath and anguish then will punish our disobedience, who have not only our duty openly *published by the Son of God*, and inforc'd upon our hopes and fears by glorious *promises* and dreadful *threats*, but also the Spirit of God promis'd to enlighten our understandings, to enfranchise and strengthen our wills, to imprint the Motives of the Gospel in more sensible Characters on our spirits ? We must expect that our *tribulation* in the World to come will be proportion'd to our *obstinacy* in this, and the Anger of Almighty wrath will boil to a heat answerable

swerable to that infinite love and goodness we have despised.

The Prayer.

O My God, how reasonable is it that I should obey thee, since thou commandest me nothing but what thou givest me strength to perform! I feel the weakness of my Nature, and the strength of Temptations, but this shall never discourage me; through the might of thy Spirit I shall be sure to conquer; it must be a weakness indeed which Omnipotence cannot relieve; it must be a strange assault made by the World, which can storm that Fort which the Spirit of the Almighty defends; and that Law must be more than Seraphick, which is exalted above the imitation of a Soul inspir'd and actuated by thee: No, no, if thou vouchsafest but one Ray of thine infinite Power, I shall soon subdue the World, and mortifie the Flesh; I shall do the things which please thee here, and I shall obtain everlasting life afterwards; which grant for the Mercies sake, and thy Son Christ Jesus sake.

C H A P

C H A P. VII.

Of the Gospel Covenant, as it is a Motive to Holiness. 1. The tender of Pardon to the Penitent prevents despair. 2. 'Tis a strong Engagement upon us to love God.

THE Covenant of Works was, *Do this, and live*, Life was the reward of an unerring obedience, and Death the punishment of every transgression of the Law; so that by virtue of this Covenant none could expect to be Justified, but he who had no sin to be charged with; and therefore since there never was any such Man but Christ, *Righteousness could not be by the Law*, but now the Covenant of Grace is, *Believe, and Repent*, and you shall be saved; our sins cannot exclude us from Heaven, if we forsake them for the time to come, and rely upon the Mercy of God thorough the Blood of Christ; for he died to this purpose, that every one which believeth in him, might not perish, but have everlasting life: Which Mercy

P. 76. Mercy extends it self, not only to the sins which precede Conversion, but to those also which follow it, as I have before prov'd: Now the result of all this is,

1. That the overture of pardon encourages us to repentance.
2. That the sense of the love and goodness of God, obliges us to love and obey him.

*The Tender of
Pardon a Mo-
tive to Hol-
iness.*

1. The overture of Pardon, &c. Despair clips the wings, and cramps the vigour of the Souls; no man would be good, if he knew it were to no purpose to be so; For why should he deny his sensual satisfactions, if he could expect no fruits of his Mortification: But when the Almighty makes a tender of Mercy, and invites the sinner to be reconciled, what will not he do who is sensible of the advantage of his favour, or the dreadfulness of his anger, that he may avoid the one, and gain the other? The trouble of a wounded Conscience is an uneasy thing to bear, and who would not rid himself of it, and possess his Soul of an entire peace, when he sees that he may? Who can be willing to be

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all his life in *bondage*, who may be translated into the glorious *liberty* of the Sons of God? who would feed the slavish fears of an approaching Death in his Bosom, who may extinguish and expel them if he will! Salvation is not so inconsiderable a matter, but that every one makes this naturally his enquiry, *What shall I do to be saved?* and therefore when to do ones best is to do all? and to be sorry for our sins, is to atone them, (in the acceptance of God) who would slight the happiness of the Divine Favour, and Heaven, tendered upon these terms? O my Saviour! thou hast indeed brought *Life and Immortality to light*, thou hast freed me from the curse of the Law, and thou hast open'd a plain and easie way to Reconciliation and Heaven, thorough thy Body upon the Cross; without this, the Contemplation of God's *Justice* would have o'erthrown all those hopes which I could have deriv'd from the Contemplation of his *Mercy and Goodness*, and I could never, without an affront to his *Holiness*, have flatter'd my self from his *Clemency* into the hopes of pardon, for those numerous

merous sins I have committed against my Conscience : For ever blessed be thy name, that thou hast taken the weight and burthen of my sins upon thee ! that thou hast suffer'd, that I might be justified through thy Blood : I will no longer deliberate whether I shall ease me of my sins and guilt, whether I shall be happy or no ! I come, I come, blessed Lord, I renounce all the sins and vanities of my former life, and desire to devote my self a holy living, and acceptable Sacrifice to God for the time to come ! For why should I any longer sin against so much love and goodness ?

God's Love manifested in the Covenant of Grace, a Motive to Holiness.

¶ 2. That the sense of the love and goodness of God obliges us to love and obey him, &c. When I had broken the Laws of God, and given manifest affronts to that glorious Being, who created, and doth preserve me ; when I had trampled upon all his Obligations, and abus'd all his Mercies into wantonness, without any temptation to it, besides the baseness of my own Nature, I might have expected that a just Wrath would have reveal'd itself in Thunder and

and Lightning, in Judgments and Death ;
but instead of that, he continues the o-
vertures of his Mercy, and Courts me
with the tenderness of an indulgent Fa-
ther : O my God, thou hast conquer'd
me by thy patience and long-suffering,
thou hast taken me by thy infinite love
and goodness, I adore thy Clemency
and Wisdom, and am ashamed of the
wildness and extravagancy of my own
folly ! O pardon me, and my mourning
and revenge shall witness what resent-
ments I have of thy sweetness and ten-
derness ; I will serve and love thee
much, because thou hast forgiven me
much.— Farewell my sloth and ease,
I have devoted my self to my great
Creator, and I must redeem the time
that I have spent amiss.— Farewel my
sinful pleasures, and my vain diversions,
I will no longer indulge that body which
hath betray'd my God, which hath made
me a Rebel against a gracious Father !
Farewell my ambitious and vain glori-
ous aims, these are not the Ornaments
which become an *Humble Penitent.*

These and such like Resolutions, are,
I think the natural results of a serious
con-

consideration of the Divine Goodness manifested in this Covenant of Grace no man can believe himself in a capacity of Pardon and Salvation, but he must naturally desire to be rid of those fears which accompany his guilts, and to be secur'd of Heaven; no man can see the Majesty of Heaven contending for conquest over us by love and goodness, but he must blush at his ingratitude, and melt at the sense of the Stupendious Mercy.

The Prayer.

O Glorious God, grant that these may be the effects of my knowledge of thy Covenant of Grace; that thy goodness may lead me to Repentance, and that I may not, by the contempt of thy Mercy, treasure up to my self wrath against the day of Wrath: Lord, What should make me backward, if thou art forward to a Reconciliation! What should make me refuse thy pardon, when thou art willing to bestow it? Is it not worth my while to be sav'd? Or can I be sav'd in despight of God? Lord, I cannot be so blind to

think

think so ; grant me then the Grace to re-pent to day whilst it is called to day, to mind the things which belong to my peace, before they are hid from mine eyes. Amen, Amen, blessed Jesus.

And now I have finished the second part of this Discourse, and consider'd all, or at least the main Motives to Holiness which the Gospel contains, nothing is here wanting, that can justly beget our *love or hate*, nothing wanting that can work upon our *hopes or fears*, nothing more to be desired which can *invite or incourage us*; all the Arguments of *interest and pleasure*, of *necessity and possibility*, of *obligations and duty*, are here combin'd and twisted, to make the Cords that should draw us strong enough, that one might justly wonder how any Man can resist the power of such Arguments, and how it is possible to be damn'd.

And yet we cannot see what effect Christianity hath upon the generality of Mankind; they are as *loose* as *Heathens*, as *covetous* as *Jews*, and in a word, as much addicted to the *pleasures of the world and flesh*, as if neither Life and Immor-

Immortality had been brought to light, nor there were any promises of Supernatural assistance.

It will become us therefore, in the Third Place, to enquire into the reason of this, and to discover those Temptations which detain Men captive to sin, notwithstanding all the Son of God hath done to redeem them.

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Practical Christianity.

PART III.

of Temptations to Sin, and their remedies.

CHAP. I.

Pleasure consider'd as a Temptation.

1. *The boundaries of Sensual Pleasure.*
2. *Remedies against it.*
3. *Motives to abstinence, where the emptiness of sensuality is fully demonstrated, from the nature of worldly possessions and of Man.*

THE Temptations to Sin are very numerous, yet they may be reduc'd to two Heads, *Pleasure* and *Sin*; for these are the great Springs of *Love* and *Hate*, of *Hope* and *Fear*, and consequently of all Humane actions. I will begin with *Pleasure*.

Q

Pleasure

Pleasure is the Idol of Mankind, and not without reason, for it is impossible to love our selves, and not love our pleasure; and never any Man denied himself yet any the least portion of it, but in order to a greater; therefore though I first premise, *That he cannot be a true Christian, who is not willing to forego all his present enjoyments for the hopes of Heaven;* because it is inconsistent with a true Faith of the things not seen, but yet eternal, to preferr these temporal ones, because seen before them; and is consistent with the truth of our love to God, to obey him no longer than commands pleasant things: Yet because misperswasion about this matter may prove a snare and a burthen to some in the practice of Religion, and deter others from it, I will enquire,

1. How far Religion is an Enemy to our Sensual Pleasures.
2. What Remedies it prescribes against them.
3. What Motives it lays down to Abstinence.

Pleasure, how far forbid.

I Sect. I. How far Religion, &c. to those instances of enjoyments wh-

are forbidden, the case is plain; all unnatural lusts are Species of pleasure (if they may deserve that name) utterly interdicted the Christian.

As to our degrees of enjoyment, in all the instances of pleasure which are allowed us, (and such are all our natural appetites) it is first plain, that all kind of excess is forbidden us; and in this sense the Precepts of the Gospel are generally to be understood; the Body we are to mortifie is described to have such members as these, Col. 3. 5. *Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry;* — and to walk after the way of the Gentiles, or according to the World, is to have our conversation in lasciviousness, lusts, excess of wine, revellings, banquerings, which is called afterwards *excess of Riot*, 1 Pet. 4. 3, 4.

2. It is not to be question'd but that the great design of Religion, is to raise our hearts upwards, to make us spiritually minded; and therefore all Sensuality, which is contrary to this, is contrary to the Analogy of the Gospel; and by consequence, I humbly conceive, that

an immoderate love of any thing, though an allowed instance of Pleasure, is contrary to the Gospel of our Lord; accordingly I find, that that enjoyment of this present Life which it permits to us is such a one as is cool and moderate not warm and *Passionate*: 1 Cor. 7. 29 But this I say, Brethren, the time is short; it remains, that both they that have Wives, be as though they had none and they that weep, as though they were not, and they that rejoice, as though they rejoiced not, and they that buy, as though they possess'd not, and they that use the World, as not abusing it, for the Fashion of this World passeth away. —— And now.

3. By consequence, whatever tends to the betraying of us into *excess* or *doteage*, is unlawful, consider'd purely as the means to such an End. From hence we may learn, how little injurious Religion is to mens present pleasures; we are allowed all things but *doteage*, *unnatural lusts*, and *excess*, and all these are contradictory to our present happiness; as for *excess*, and *unnatural lusts*, there's no question; as for *doteage*, wh-

ever shall consider the emptiness and uncertainty of this World, must needs conclude, that the greatest security of our pleasure is a moderate affection; and bating now all these, the Gospel of Christ is so far from enjoyning us misery and trouble, that we are expressly invited to it, by this Motive amongst others, *That it hath the Promises of this life, as well as that which is to come;* and we are permitted to look upon *peace and prosperity* as great blessings, and we are allowed the delight of Friendly *Conversation*, love without hypocrisie, and to love our Wives even as our selves. So that whatever is necessary to make our lives comfortable, is not only permitted, but promised us; but if we would make this *Earth* our *Heaven*, 'tis this that is to be Sensual and Carnal, it is easie to apply these Rules to our Cloathing, Eating, Drinking, Conversation, &c. and they will make us wise and prudent Christians, and Religion will appear pleasant and delightful.

There is one more limit affix'd to our enjoyments, and that is by *Charity*; we must take care our satisfactions, by

our examples, do not betray or tempt others; Brotherly affection is not very hot in his breast, who rather than deny himself any little liberty, will contribute to the damnation of his Neighbour.

Remedies against Sensuality.

2. The Remedies against pleasure.

1. A *loose* and a *dissolute* spirir, a gay and inconsiderate temper, is that which commonly betrays us into excess and vanity, into softness and dotage; and therefore Religion endeavours to possess our Souls with *sobriety* and *awe* by the presence of a holy God, by the *Judgment to come*, by the *value* and *preciousness* of our Souls, and the manifold *dangers* and *enemies* they are *incompassed* by; and therefore ingages us to pass the time of our sojourning in fear, to walk circumspectly, to be upon our guard, and watch always.

2. Because the Body is apt to grow wanton, it prescribes us *Watchings*, *Fast* and frequent *Prayers*, as the great Instruments that do most tame and mortifie it, and at the same time improve and exalt the mind.

Beside

Besides these, that I may at once conquer my Pleasures, and live pleasantly too, I have drawn these our Rules from the Scripture.

1. I never frame to my self Rich Idea's, nor fancy I know what Heaven is in any object, but am content with an indifferent pleasure, and hope for no more than what befits mankind in this state on earth,

2. I train up my self to endure hardship as a good Souldier of Jesus Christ, by passing through some chosen difficulties by checking even a lawful Passion, by calling off my humour from too much freedom, and by accustoming my outward man to endure restraints and discipline; and thus my temper grows strong, and my mind stanch and firm.

3. I observe that the Herd which aims at a sensual Pleasure, either seldom meets it, (and what a misery is it to be damn'd for Lusts that are never satisfied) or else they know not how to use it, or they are so soft and unmanly, they droop in every interval wherein they want it; and therefore I compose my self on the quite contrary, to meet a

Storm, and to Stem the Tide, and to arrive at my Port through boisterous Seas; and so a small blast doth not move me, a great one doth not sink me, and a Calm, like an unexpected blessing, is received the more *thankfully*, and us'd the *moderately*.

4. I labour that my Conversation may be above, and I endeavour to look beyond this dark Horizon, and expect the breaking forth of the Sun of Righteousness. Sometimes in my Contemplation I die, and strip my self of all and bid farewell to my dearest Friends and my fancy wraps my Body in its Winding Sheet, and wafts my Soul to God, and I enter as far as I can into Heaven, and I dwell there; and so the taste of another World, like the eating of *Manna*, makes my Palate too nice for the Garlick and Onions of *Egypt*.

Motives to conquer Pleasure.

Sect. 3. The great motives of the Gospel, whereby we are encourag'd to despise worldly pleasures, are—

1. The *Love of God*, manifested in his loving us, and in the sending his own Son into the World for our sakes that we might be the Sons of God whence

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whence the Apostles every where inferr,
*That the Love of God should constrain us
to obey him*, as Dear Children, and Sons
of the most High God ; and consequent-
ly, not to walk as those who know not
God, in the lusts of the Flesh, and the
fashions of the World ; but being re-
newed in the spirit of our minds, to
please him in holiness and purity —
and the inexpressible *Love* of the *Blessed*
Iesus dying for us on the Cross, will
not suffer us to be guilty of such a base-
ness, as to betray him at the sollicitation
of a sensual Lust ; and that *Blessed Spi-
rit* of Love, which dwells in the Chil-
dren of Obedience, is quenched and
grieved by carnal Lusts, and therefore
they must deny all impurity, that the
Lord may delight to live amongst them.
Nothing will seem difficult to us, if we
but consider these things, the *majesty* of
God, and the *vanity* of Man, the *height*
of his *Love*, and *imperfection* of Man's
Obedience.

2. Our own *Excellency*. We are the
Temple of the *Holy Spirit*; we are the
Children of the living God, the Children
of Light, the Purchase of the Bloud of
Christ

Christ, the delight of God, and the care of Angels, and shall we wallow in brutish Lusts, like those who have no knowledge, no hopes?

3. Our Reward here and hereafter, Joy and Peace, and Hope, do constantly dwell in that Soul which works Righteousness, and continues in Patience and Well-doing; and can any of the fulsome pleasures of the Body be compar'd to the calm and transport of a holy Soul; and yet these are but imperfect dawnings of an eternal Day, there are things laid up for those who love God, which the heart cannot conceive, nor the tongue express; and these precious promises must needs enable us to live above the corruption which is in the World through Lust—.

So that now, though the Pleasures which Christians are commanded to renounce were very full and satisfactory, yet the love of God who enjoyns this Abstinence, the love of Jesus who suffer'd for us, and the love of that Spirit which is tender'd in the Gospel to purifie our minds, and fill them with delight and pleasure, would render our compliance

compliance with these Commands very reasonable and *easie*; and if we add the consideration of the *peace* and *satisfaction* which flow from an entire Mortification, and the glorious Promises which are annex'd to it, it will be almost impossible to resist the united force of such Powerful Arguments; and how much more if we consider —

4. The *emptiness* and *vanity* of all those pleasures by which the sinner is insnar'd. The World hath nothing in it which is truly great and satisfactory; its most exquisite entertainments are strangely *empty*, *mixt*, and *alloyed*, and *fleeting*.

1. *Empty*. Every man's practice is a daily confession of this; for how taking soever a pleasure may appear in *fancy* and *prospect*, yet 'tis common, that men soon disrelish what they enjoy, and *disdain* what they *possess*; and if men daily change and contrive new Pleasures, is it not a plain confession of being dissatisfied with the old? And what shall the poor Epicure do, if Enjoyment it self prove fatal? is it not an evident proof that the choice is foolish, the object empty,

empty, the faculties weak, and the World a cheat? it were easie to prove this, if I should run o'er particulars. What is *Greatness*? it is so much nothing I know not what it is, it is a slippery height, it is a glorious slavery, a pretty pageantry, and fantastick formality: What is *Wealth*? this should not be reckon'd as an Enjoyment, 'tis but the mean to one, What is *Lust*, but an outrageous ferment of the bloud, a sudden mutiny of spirits? it is a sudden blaze that flashes and then dies; the delicacy and flavour of *Meats* and *Drinks* is scarcely perceptible to most, it is so much nothing; *Gaiety* of *Attire* is the pleasure only of Children and of Fools, it is an *imaginary prettiness*.

*Pleasure spring.
ing from Fancy
consider'd.*

But the truth on't is, pleasure here below is not to be measur'd by the weight and substance of the Objects, but by the quickness and strength of *Fancy* or *Imagination*; for 'tis with Men as 'tis with Children, 'tis not the *Rattle* or the *Toy*, but 'tis the silliness of the fancy which creates the pleasure; and therefore I'll consider this a little: If the *Imagination* be childish, nice and fond, it frames

frames and creates art and delicacy in the object, and begets passions tender, impotent and warm; possession now (one would fancy) would certainly make one thus qualified happy; but the mischief on't is, this strength of imagination belongs only to a raw unexperienc'd sinner, who admires what he never try'd; like a man come into a new World, the strangeness only begets the wonder; success will make him unhappy: when he hath try'd all objects, he will find all but *vanity*; for as soon as Experience hath defeated him of the Imagination, it robs him of the Pleasure too, and a weather-beaten sinner derives his temptation only at last from custom, and he sins not so much because 'tis pleasant, as because he is us'd to do so: This is the whole state of the case, Imagination, and Fancy is the Pleasure; not Enjoyment; and *that* cannot last without *this*, nor with it.

But besides, there is such an uneasiness accompanies a violent desire of anything that it more than punisheth the pretty pleasures which fancy frames: hear a man essaying to discover what he feels,

feels, and he'll express his Passions, by flames and fevers, wounds and diseases, pleasing smarts, and killing pleasures, so sick are they of their Passions, and *languish* of their Desires, and *die* of Enjoyment; 'tis in all pleasures as in those of eating and drinking, the painful appetites of hunger and thirst fore-run them, and feeding and drinking extinguish the *appetite* and *pleasure* too! This is the case of those who pretend to the greatest gallantry and wit in the choice and contrivance of their sins; what shall we think of those who drudge for baser metals and more dreggy course vices: the toilsome pleasures of Gluttony and Drunkenness, of Pride and Covetousness; the malicious pleasures of Frowardness, Faction and Disobedience? Surely these are worse than vanity: the Soul of man must be *light* and *airy*, and *full*, and *unbalasted*, e'er it can please it self in the Imaginary Charms of Honour, and Command, and Beauty; but it must be base and earthly, degenerous and sottish, e'er it can be taken by these. *Empitiness* were enough to deterr our pursuit; but besides,

2. There

2. There is an *alloy* and *mixture* in this World which renders it very vain : The face of our fortunes here below is like that of waters, which the winds have curled and shriveled ; you can scarce discern the little smoothnesses for the numerous swellings : though Enjoyment be the sinners aim, it is the least part of his portion ; for besides the *cross accidents* which beset things, and the *inconstancy of humours* on which pleasure depends, the sinner himself lodges in his bosom a whole Legion of mutinous Lusts, which (though the off-spring of the same Parent,) do oppose and destroy one another ; *Love* will not give way to the *Intrigues* and *Fatigue* of busie *Ambition*, nor *Ambition* stoop to the *softness* and *laziness* of *Love* ; *Covetousness* will not admit of the *waste* and *prodigality* of *Lust*, nor *Lust* comply with the *severities*, and *stinginess*, and *drudgery* of *Covetousness* ; a great Fortune's necessary to support great Sins, and yet our Sins lay waste our Fortune ; our Health is necessary to sensual pleasure, and yet our sensual Pleasures undermine our Health, and thus the change of things and *Humours*,

mours, and the contradiction of Lusts, makes the sinner's Life a strange mixture of *Desires* and *Disappointments*, of *Pursuits* and *Repentances*; and after all, suppose the best we can.

3. Our Pleasures are extreamly transient; *the fashion of this World passeth away*, every thing is in continual flux and change; and what pleases most commonly takes wing first; for the height and perfection of every thing consist in such a point, that Nature seems rather to be still ascending to it, or declining from it, than standing still in it: But if the *World* were *constant*, we *our selves* are not; our Temper daily alters, and our Fancies are seldom the same to day which they were yesterday; and how can our pleasures be constant, when though their Object continue *lovelily*, we cannot promise our selves that we can *love them long*?

We may therefore thus state our whole account, *Time* is but a moment to *Eternity*, *Life* but a moment in *Time*, and *Enjoyment* fills up but a very moment in *Life*: Lord, what a trifle and *nothing* is *that* which we prefer to an *Eternity of Bliss*! Thus

Thus I have consider'd the Nature of the World (which contains the Objects of enjoyment) to discover the Nature of Pleasure, it will be proper to consider,

2. Our own *Nature*, who enjoy : for *Humane Nature* will give us farther light into the ^{nature not form'd for sensual} *Pleasure* ! And here,

1. That Ray of *Reason* and *Wisdom* which is shed upon the Soul is a meer check and restraint to our Sensualities, and renders the pleasures of the Body *Man* less pure and entire than in Children and Beasts: and he that hath any greatness or Wisdom in his mind, sins with the uneasiness that the Learned and the Great feel when they descend to play the fool; they scorn their own baseness, and are ashame of their pleasures.

Our *Fancies* I have spoken to.

Our *Senses* are narrow, scanty things, we can enjoy but a *little*, and but for a moment ; Let our Fortune be wide and large as it will, our enjoyment can be no larger than our *Senses*; we may if we please, study variety of Objects, but all the while we only change often and possess but little, for such is the nature

R ture

ture of our scanty Organs, we can never enjoy a new pleasure without quiting the old, i.e. without losing as much as we gain. Our change of Humours unaccountable, we are often fullen a foward, and know not why; and the like Children we quarrel with our toy and tear and throw away the bawbl which we dored on.

Blessed God! that ever rational man should forfeit Heaven and incurr a Hell for such a mixt uncertain state of empirical pleasures as this! Could we like Moses climb some Mountain, and arrive within ken of Canaan, with what regret, a shame, and scorn, should we look down upon the dull pleasures of Earth! What doth the Holy Spirit describe the Slave of Sin to be blind and sleepy, dead as senseless things; for we need but open our eyes, and see through all that paint and varnish that mocks and deludes the fancy; we need but be Wise, and shall be Holy too, for if we but understand the World we cannot but despise it.

5. The consideration of what our earthly pleasures stand us in; they are

too dear a purchase without the consideration of the Life to come. They distemper and decay the Body; they exhaust our Estates, and blast our Reputations; they are the Furies which haunt and disquiet us with *Desires* and *Jealousies*, *Despight*, and *Anger*, and *Vexation*. They dislever the closest *Unions* and the dearest *Friendships*: They rob us of the more manly satisfactions of *doing Good*, of being *Wise* and *Learned*, of a *peaceful Conscience*, of a Soul enlightened (like Moses's face) by a daily converse with God, of *Meditations* grown sprightly and cheerful through a closer acquaintance with Heaven, and the Conscience of no guilt but what we have wept and prayed against: they bereave us, lastly, of the satisfaction of a fixt and steady *Choice*, of an assured and confident *Mind*, of obsequious and governable *Tempers*, of an even and orderly *Life*, and of the joys of glorious *Hopes* and a growing *Assurance*.

6. And yet after all, if we state the case between the *Good* and *Bad*, as to point of worldly Pleasure (according to the natural issue or consequence of R 2 things

things from their causes) those possess more and truer pleasures than these; for whilst the Good only approve, and the Bad *dote*, the Good use and the Bad abuse the World; the Good are prudent in their choice, and constant and orderly in their deportment; the Bad are blind and rash in the former, and light and disorderly in the latter; it must needs follow, that the Good are the Masters of their Pleasures, the Bad the Slaves; that the Good meet with what they expect, because they have true notions of the World and things of it; but the Bad are defeated in their hopes, because they swell and enlarge their desires beyond all possibility of receiving satisfaction from an empty Creature; that the state of the Good is as well secured and settled as the nature of things below would admit; but that of the Wicked is confused and uncertain.

What a silly thing now is impiety and how wise and well contriv'd a thing is Religion! what can we desire more of God; if he give us a pleasant Fortune he prescribes us Rules, how to enjoy it prudently; if he involve us in a cro-

one, he supplies us pleasures and comforts, to sweeten it and support us.

The Prayer.

O Almighty God, and the kind and gracious Father of Mankind, I desire to adore and bless thee, that thou hast dealt thus by the poor Sons of Men; that thou hast secured our happiness by the Revelation of glorious Truths, by the encouragement of precious Promises, and by the sanction of wise Laws, Grant most gracious God, that I may be daily conversant in the most glorious Gospel to this end, that the pleasures of the World and the Flesh may not ensnare and entangle me; but that I may be enabled through thy Word and Spirit, to live above the corruptions of Lust; to possess my vessel in purity and honour, and to enjoy thy blessings moderately and thankfully, that I may at last be received into an Eternity of Glory, and Peace, and Joy, through Jesus Christ my Lord.

C H A P. II.

*Of Pain Considered as a temptation to sin.
First of imaginary, secondly of real evils.*

BY Pain, I mean every thing which is troublesome: All troubles may be reduc'd under two Heads, *Imaginary* and *Real* ones; by *Real*, I mean such as do actually injure the mind or bodies of Men; by *Imaginary*, I mean such as could have no influence at all upon Men, but through the assistance of prejudice or fancy. I'll begin with the latter; and in speaking to both, I must premise this, that I will not bring home every Argument by a close Application (for then this very Head would swell into a vast proportion) but content myself with proving, that there is no pain which can be a just warrant for sin, because the Gospel hath provided such Remedies as may render it supportable and such Rewards as may counterbalance all our sufferings: *There is no Temptation which befals us, but what is con-*

mon to men, and God is faithful, and will not suffer us to be tempted above what we are able, i. e. (above the strength he allows us) but will with the temptation, make a way to escape, that we may be able to bear it.

i. Of Imaginary evils. There are many things which are not really harsh and unsufferable in themselves, but they become such, because it is the custom of the World to think them so: For example, a shallow Fortune (but sufficient for the necessary comforts of life) an inglorious solitude, or privacy, the Opinions of others concerning us; these things have no real Influence, either upon mind or body; they cannot make the Soul less rational, nor the Body less healthy; a Man may be happy here, and go to heaven afterwards without much fame or wealth.

That all the misery that is deriv'd from these things, depends upon Opinion is plain, because some have made that Poverty, Retirement and Contempt their choice, which is such a bug-bear to others; and so the same thing, which is one's affliction, becomes another's

another's pleasure: So that it is plain, fancy gives us the wound, not the things themselves; or else if misery were an inseparable Companion to the things themselves, it were impossible that Content should ever sojourn in Cells or Cottages, or ever be a stranger to Wealth and Honour. Of this sort of troubles are all those other passions which are enkindled in us by the impressions of things from without; for even *Beauty, Grandeur, Gaiety, &c.* though in their own nature innocent things are sharpen'd and arm'd by our fancies with trouble and danger to our repose—*

Now though it be true, that as the cold or heat of Climates are things innocent enough to bodies inur'd to them, and yet are fatal to others; so here though all temptations of the World are in themselves harmless things yet 'tis plain, that upon Beings so dispos'd and temper'd as ours are, they make dangerous impressions: Therefore in the Gospel of Christ, the remedies prescribed by him, do all tend to the removal of these ill dispositions

and the reforming our false Opinions,
and the suppressing our inclinations :
As,

1. Our first care must be to frame *The Cure of
our Opinions* of things by the Rule of *imaginary
Faith*, and to root out all false Notions
of things; to this end the holy Gospel
doth every where insinuate the *emptiness*,
the *transitoriness*, the *uncertainty* of all
things here below; the *Excellency* of
Holiness and Righteousness, and the lit-
tle tendency which the things of the
World have to promote it: And last-
ly, the *Weight* and *Eternity* of hap-
piness in another World; all which con-
tribute to our happiness, as they arm
us against the impressions of outward
objects, by possessing us with a *contempt*
of them, and with desires far greater
and nobler, and contradictory to those
other.

2. The Gospel of Christ enjoyns us
to shun and fly temptations all that we
can; we are to block up all the Ave-
nues by which the World may make its
approaches, the lustful must not gaze
upon Beauty, nor the ambitious on
greatness; and because sin usually gains
by

by Parley, we are carefully to shun the least appearance of evil, —— not to entertain thoughts which either revive the Idæa's of past pleasure, or tend to form in us the Fancy and Desire of new.

3. We are to labour earnestly to mortifie all the lusts of the Body by Fasting, and Watching, and Prayer, and a constant Temperance, encourag'd to it by the example of our Lord, and a whole Cloud of Witnesses gone to Heaven before us, and the promise of reward annex'd to the careful performance of, and unwearied perseverance in these duties. And,

4. The assistance of the mighty Spirit of God, and a certain Victory is promised to him who thus contends; and unless men will willingly deprive themselves of such an Auxiliary by not contending, or not begging him of Christ, or grieving him, it is not to be doubted but we shall obtain him, and together with him sufficient strength, and glory, honour, and immortality, will be the end of our warfare.

These are the means, these are the Motives, this is the assistance which our blessed

blessed Jesus hath prescrib'd and offer'd us, by which we may be enabled to live above those miseries which they are intangled in who obey not his Gospel, and defeat those Airy Apparitions which would fright us into sin.

Therefore in whatever condition I am, I will still ask, What would my blessed Saviour have done, or said, or thought in this case? What opinion of, or value for this or that thing, or condition, hath God? and I shall find, that no condition can make me truly miserable, but that wherein I cannot *love* God, I cannot *pray*, or cannot do *good*? For if I can, I am both great and happy. *If a man love me, Joh. 14. 23. my Father will love him, and we will come unto him, and make our abode with him.* Happy abode! What can my Soul desire more; I cannot think my self *mean*, who am his *Favorite*, nor can I be *poor*, who possess that God whose presence makes up Heaven! My God, How happy should I be, could I be content to make thee alone my Portion; but because I cannot be content to be *poor* and *contemptible*, because I seek my comfort from without,

out, because I am not at leisure to entertain thee only, therefore thou dost not dwell so ravishingly with me.

But I will seek thee more diligently hereafter; vain world adieu, I have nobler hopes than thou canst feed, and I shall have comforts thou canst not rob me of! How can I be miserable, if I be filled with joy and peace through believing? or if I abound with hope through the power of the Holy Ghost; I can think of that shine of Glory with which I shall be once invested, and then suffer these Rags with patience, till my Nuptials come, and my new Suits be made; I can love this contempt and poverty, because it shall make my Crown more weighty, and my being more glorious.

What is it, O my Soul, for which I complain? What is it that I have lost; Estate, Reputation? It is affirmed by the Spirit of God concerning all sensual pleasures in general, That *they war against the Soul*, 1 Pet. 2. 11. in particular concerning wealth, *How hardly shall a rich man enter into the Kingdom of Heaven*, Mat. 19. 23. concerning vain-glory, and *how can they believe who receive the*

Praise of Men? Am I then so much troubled because my difficulties in the way to Heaven are diminished, my Chains grown lighter, and mine Enemies fewer; because my ties to, or dependency on the World are few, and consequently my distractions in, and diversions from holy duties, are the fewer? I have no fears, no cares, no contrivances, no jealousies, because I have no concern in it. How near Heaven am I grown, who am thus remov'd from Earth? And being in this condition, I am not expos'd to the changes of the World, I have nothing wherein ill fortune can attack or wound me. This state is not so contemptible, which is thus full of peace, wherein I may possest my self, and need not spend the greater portions of my life in things which shame or greatness requires of me, not inclination or choice.

The Prayer.

Lord teach me to form my Opinions according to the light of thy Gospel; to guard my Soul against all the impressions of the World, and Flesh; to mortifie the

the inward inclination of my Body to Lust, and to fix my mind so upon the things that are not seen, that when-ever vain fears assault me from without, they may find the House guarded by the strongest Man. Amen, Amen.

S E C T. II.

Of real Evils, whereof some are unavoidable, others only incident to this life, and though common to most, yet not necessary to all.

Of Evils Necessary and Unavoidable.

THese are some evils so natural and constant Appendages to this state of Mortality and Imperfection, that unless Men can cease to think them Evils they cannot be happy. For example, Friend dies, or proves false, and such like or I am to die my self, i. e. things happen in their natural course, and as ought to expect them.—I may as well quarrel with God, that he did not create me an Angel, and that my first Station was not in the Courts of Heaven, as complain of this. Now though it be true, that an Evil, is not the less an Evil because it is

incurred

incurable, or unavoidable, or universal, yet

I must from hence infer that the wise Man ought to be better provided and confirm'd against such, and that he gains no small step towards happiness, who can divest these Evils of their affrighting shapes, which the Man shall in a great measure do, who shall expect nothing more in this state than what is proper to it; and then can no more be aggrieved at Death, Chance, Folly, &c. than at the imperfection of our intellectual capacities, the meanness of our natural inclinations, and the frailties of our bodies, for those other are the effects of these, and yet no Man thinks himself miserable, because he doth not understand as much as God does; because, being flesh and bloud, he doth not will as nobly as Angels; And why should he think it amiss or hard, that being mortal, any thing should die, or being imprudent or passionate, any thing should act so?

It is highly reasonable, that he who Created us out of nothing, should Create us as he pleased; for he who was not bound to do any thing, cannot be blam'd for doing so much. ——————

But

Their Cure.

But Christianity rests not here, it provides a Remedy for all these Evils.

1. By the discovery of the Souls Immortality, of the Bodies Resurrection, and of Glorious rewards which shall Crown those who suffer contentedly and patiently.

2. By the discovery of Objects fitted for the affections of an immortal Soul, noble and great enough to fill the biggest capacities, and most enlarg'd desires; such are God and Jesus Christ, and the glories of another life, which are unalterable and unchangeable; so that the happiness and pleasure of a Christian Soul depends not upon these uncertain things below, but upon those things which are above.

3. Since these misfortunes are such as are unavoidable in this life, they can be no temptation to sin, because we cannot avoid them by sinning; and they who endeavour to drown their sense of worldly afflictions, by an indulgence in any sins, do worse than those who kill themselves to get rid of some uneasy passion; the very Remedy is the worst of mischiefs.

But

But to proceed, as to pains which are common to, though not unavoidable in this life, I cannot chuse but see there are a sort of Men who suffer *bravely*; and yet I must confess they *suffer*, and tho' they are patient, cease not to be miserable; these are the only things which I could ever think so unhappy as to deserve my pity; and yet it will not be reasonable to sin for the avoiding such sufferings as these; for though Religion cannot remove all sense of pain, and passion, (for then this World would be Heaven; and the Scripture is plain, that no affliction for the present is joyous; and if they were not Fiery Trials, they would be no temptations,) yet it supplies all the ease and comfort which such a state is capable of, and such as is enough to make it supportable: Therefore I first premise these two Propositions.

- i. That no Temptation befalls us but what is common to Men: That a whole Cloud of Witnesses is gone before us in the severest and bloudiest parts; and therefore that there is no state which is not supportable by Divine Assistance,

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and

and may not be pass'd through without such an ill demeanour as may forfeit our everlasting happiness.

b. 2. That there is no condition so miserable, but it is capable of some mixture of comforts; let us for an Example, in matter of fact, regard the Apostle of our Lord, 2 Cor. 6. *In affliction, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, fastings,* and yet the Cloud had a bright as well as dark side; for v. 10. *Though dying yet behold we live though chasten'd, yet not kill'd; though sorrowful, yet always rejoicing, tho' having nothing, yet possessing all things.*

Now it matters not, I confess, as to entire happiness, whether Scale, of sorrow or comfort, outweighs, because the entire happiness it is requir'd, that both parts of us, as well Body as Soul, enjoy good; yet it will become a wise Man to get as much ease as he can, and when the Sun is set, not to despise a Candle: — And this proves thus much, that no Man can be necessitated to sin, since a Man can triumph o'er such afflictions as these.

Havin

Having premised thus much, I go on to consider, that all Real Evils attack the *Mind*, or the *Body*; for what assaults only Reputation, or Estate, or other Possessions, I reckon amongst *Imaginary Evils*; and indeed they are none at all, unless they make their passage thorough these to the Mind or Body.— As to the Body, I know not how to prescribe to it; What are Arguments to the Stone, or Rhetorick to the Gout? but herein,

- i. Either the Pain is moderate, or ex-^{quisite} of Bodily Pains how to
quisite; if moderate, it is supportable; if ^{be supported.}
- it cannot be lasting: we are somewhat beholden to the frailty and weakness of our Nature, for this in a great degree prevents our unhappiness, small pain cannot make us miserable, and a great one will not let us continue so, for it crushes it self as well as us, by its own weight, and our Nature dies and droops under the pain which it cannot suffer; though for my part, I must confess, were it not for Christianity, it would be but a poor comfort to me, that my pain is great enough to butcher me, and make an end

end of me in a moment, that those miseries which dispers'd and stragling I could tolerably well encounter, having combin'd and united all their forces, overthrow me in a moment; for men do not usually think themselves happy, because they do not meet with miseries which are too big for, and therefore not incident to their Nature, but miserable, if they meet with all the utmost they are capable of bearing; yet through the assistance of Christianity, this consideration becomes matter of much comfort; for by the Revelation of Life and Immortality, the state of pain, by being momentary, is as much diversified to us and those who knew no other life as the Red Sea to *Israel* and *Egypt*, where the one only pass'd through it, and the other perish'd in it; and it is a mighty Obligation to persevere in Holiness, maugre all the opposition of pain and trouble, because this pain is not worth to be compar'd with the glory which shall be revealed.

2. If the affliction be too big for our strengths, we are reasonably to expect supernatural recruits; for since nothing

befalls the good but by Divine Permission, and in order to their good, I cannot see why, if God will have our lives a Martyrdom, we may not reasonably expect the assistance he allowed the Primitive Martyrs; for without it we cannot suffer as we ought to do, and consequently it cannot tend to our good.

3. I am to enquire, what the Soul can contribute towards making our bodily pain more easie, and our burthen more light; That it can do somewhat, is evident from examples of fact, as was shew'd in the second Premise. I'll take notice farther only of two sorts of men as a proof of this truth (though I might urge a hundred examples of the Power of the mind, in sustaining the Pains of the Body) the ambitious and the covetous men, which daily impose upon themselves cruelties which would make up a very formidable burthen, if laid by Providence. — A vain Man or an empty name starves in a Camp, lies on the ground till his poor limbs grow stiff and clayie as the Earth in their Bed; and after all charges thro'

smoak and bloud to meet his death, or comes off trailing a shatter'd Limb about the Field, and is content with praise, for the Loss of a Leg or Arm. The covetous Man lives upon Eggs or Roots, cloathes himself with Sackcloath almost, despises Fame and Honour, Friendship and Pleasure too, and all this that he may die rich; and if neither of these think themselves miserable, I do not know why any other should? Such is the strength of Whimsie, or of Passion. Why Faith and Reason cannot do as much, I cannot see, because Reason is stronger than Whimsie, and Faith calls in the aids of Imagination and Passion to boot.— Let it be granted then, that the mind can assist us somewhat in our sufferings; and then let us inquire what Christianity prescribes as Remedies against *Pain*, to enable us to conquer it.

I. It discovers to us the true end of all afflictions, God's glory, and our happiness, for assuring us that all things are govern'd by a wise, powerful and gracious God, who doth not afflict the Children of men out of any peevish humour; it must needs follow, that his chastisement

ments must be design'd to excellent ends and purposes; that all shall work together for the best to them who love God; And why should we not submit willingly to the Conducts of a Wise God? Or why should not we suffer that condition contentedly, which promotes most our own *happiness*? Why should we be dissatisfied with a more boisterous wind, which drives us more speedily into our Port? If his glory be the main end, and that be as much or more promoted by our *patience* in adversity, as thankfulness in prosperity, and our own *Sanctification* no less advanc'd, is it not just matter of comfort rather than repining?

2. It promises a weight of infinite glory which these light afflictions work for us; so that that condition cannot be miserable which is full of the most glorious hopes, and those too at a little distance, for this life is but a moment.

3. It calls us to the just consideration of our own Merits, and having displaid a Scheme of our own sins, it afterwards assures us, that we are punished here, that we may not be condemn'd hereafter: Both which considerations beget in us

Humility and Love, and both render all sufferings easie; for as Pride makes every little disgrace intolerable, and magnifies every affront, so Humility changes the face of the whole, and represents the state, as very answerable to our merits, very reasonable and just.

4. It proposes us the examples of God's dearest Children, and of the holy Jesus himself, and invites us to weigh their shame and glory, their sorrows and their Crowns together; to consider their patience, and the love of God, and so to strive earnestly, beholding their end.

5. It assures us of strength in proportion to our necessities, that God who looks on and sees the Combat, will supply us with force answerable to the danger, and then what matter how violent our afflictions are?

The sum of all is, Afflictions are intolerable, because we our selves sharpen their stings, and warm their poison; because we neglect or slight our own strengths, we do not reason, believe and pray: I shall thankfully bless God for my afflictions, if all the while I suffer I

am

am washing off a sin, and labouring for a Crown, and untwisting my self from the World, and dressing my Soul for Heaven; I will thank God, that he hath cast me into a condition, void of those snares which soften and sensualize the mind; to become sensual is a worse fate, than to be scorn'd, or poor, for that is a change of our very humanity, and draws after it the contempt of Heaven; this is a change only of outward circumstances, and is fear'd only by the Vain and Gay, and scorn'd by fools; for to be *truly humble*, is to be *truly honourable*, and to *suffer Christianity*, is the infallible Character of a *great mind*. Lord, I know that I am here but a Stranger and a Pilgrim, and I will not propose to my self Rest and Luscious Pleasures, I am now in a state of Warfare, and I expect not my ease, and a Kingdom, till I have vanquished: I am the Servant of the Holy Jesus, and I will take up my Cross and follow him; and if he calls me to walk upon the Waters, I cannot believe that he will let me perish.

I have in this discourse of Pleasure and Pain had an eye to two things, not only

only to shew, that there can be no reasonable ground for a Temptation to Sin in either, but also do demonstrate the Excellency of the Christian Principles, by shewing how they serve to all the ends and necessities of this mortal life, to regulate our Pleasures, and alleviate our Pains; for else it had been enough for me to have said, that there is no reason to quit an *Eternity* of pleasure for a *moment's*; and that no pain can be equal to that of Hell; and therefore, that no man can be seduced from his Duty by either Pleasure or Pain, if he do really believe the Gospel.

*Of troubles of
mind.*

The Evils which disquiet the *Minds* of Men (as far as concerns this Head of Pain) may be reduced to two.

1. Doubting or uncertainty, when we have no sure knowledge of matters of the greatest moment.

2. Amazement and fear proceeding from guilt, and the apprehension of future vengeance.

*Doubting con-
cerning Points
important, now
removed by the
Gospel.* The first of these is now sufficiently removed by the Gospel of Christ, which hath brought Life and Immortality to Light, and discovered all those glorious

and

and important Truths which relate to our Eternal Welfare, and our belief is herein founded upon Divine Revelation, for God bore Witness to the Authors of this Gospel by Miracles, and by his holy Spirit, by the Resurrection of Christ from the Dead, &c. and such is the purity and excellency of this holy Doctrine, that no Man who believes a God, can chuse but see that an obedience to such holy Precepts must be acceptable to him.

The second proceeds from the Conscience of our sins, and a dread of the Divine Nature, either of which, if they drive Man into despair, must necessarily plunge him into profaneness and immorality, or into melancholy and madness.

The Gospel hath remov'd both these Evils.

1. By the glad tidings of Reconciliation through the Bloud of Christ, whom he hath set forth to be a Propitiation for the sins of all who will believe and repent, to deliver them who through fear of Death were all their life time subject to bondage, *Heb. 2. 15.*

2. By

2. By a clear Revelation of the goodness and mercifulness of the Divine Nature, which courts our return, beseeches us to be reconcil'd to him, and waits for an opportunity to shew Mercy : Whence the Gospel Characters of him now, are that of a Father, the God of Hope, the God of Comfort and Consolation, and Mercies, and Love ; so that the minds of Christians are filled with joy and peace in believing, and abound in Hope thro' the power of the Holy Ghost. From all which it follows, that no man can have any temptation to sin, from any rational suggestions, from any rational fears or doubts ; for this discovery of the Divine Nature, and this Death of Christ, invites men to Holiness, by the Obligations of Divine Love, and their own interest : But of this I have treated before.

The Prayer.

O Thou God of Hope, of Love and Mercy ! thou art become exceeding gracious to thy people, thou hast turn'd away our Captivity and refresh'd us by an Eternal Redemption ; though this World
be

be a Wilderness compar'd with the other, yet thou here feedest us with Manna ; those bright Truths, and that glorious Assistance which are able to scatter all the melancholy Clouds of Afflictions and Sorrow which gather upon the face of this present Life : Lord, grant that I may make this use of them, to raise my self above the weakness and passions of this present life, that the trial of my Faith may be to praise and glory, and to my everlasting felicity in the day of our Lord Jesus Christ. Amen, Amen, blessed Jesus.

C H A P. III.

Of Temptations not reducible to pain and pleasure. Infidelity. Late repentance. The littleness of a sin; with remedies of each. The Conclusion of this part made up of several directions fit to fortifie the mind against all sort of Temptations in General.

THough these (Pain and Pleasure) are the great Magazines from whence the Devil brings forth all his Arms

Arms and Temptations, yet there are some peculiar ways whereby he doth insnare and intangle us, for he doth not assault us openly, unless he hath before corrupted the Guards: he deals with us as with *Eve*, *Ye shall not surely die*; for if he had told her plainly, The fruit is fair and pleasant, 'tis worth your while to die for it, certainly she would have bid open defiance to him, and scorn'd the temptation. Thus he deals with us, he cheats and deludes us into vain hopes, and false presumptions; we wound our selves to death, and yet flatter our selves with life; we forfeit our Innocence, and yet imprudently promise our selves a Heaven.

I will therefore conclude this Part with a particular Chapter concerning Temptations, — which are mostly

Infidelity.

i. *Infidelity.* This is the general way the Devil takes to destroy the Souls of Men, and seduce them from their Duty; for it will necessarily follow, that it is the most notorious folly imaginable to oppose our inclinations, or to deny our selves any thing, if there be no reward for holy Souls; and therefore against this,

this, we are exhorted to take up the Shield of Faith, *Eph. 6. 16.* to possess our hearts with a firm belief of the truth of the Gospel of Christ. For this Reason the Evangelists and Apostles are so full and frequent in the proof of the Fundamentals of Christianity, as the Resurrection, &c. and of this one Proposition; That Jesus is the Son of God; proving it from his Power and Holiness; and Wisdom, and his Resurrection and Ascension into Heaven, and from the descent of his Spirit upon his followers in such a publick manner; and I heartily wish that all that profess the Name of Christ would.

1. Lay seriously to heart the clearness and evidence of these proofs, and not perfunctorily pass over all the passages of the Gospel, which are written on purpose that we may believe, without weighing them.

2. That they would examine themselves what are the first Motives which prompt them to Infidelity; *Do they not love darkness, because their deeds are evil?* And do they not rather wish the Gospel false, than believe it so?

3. That

3. That they would not stifle their Reason and refuse Audience to those Pleas the Gospel offers in its own defence, when they cannot answer them; do not think it is enough to divert your Conscience a while from its clamours and importunity, but satisfie it, and do not rest till you bring stronger proofs against the truth of the Gospel than those are which Patronize it; for he that will eject a received truth out of its possession, must do it by a greater force and clearness of Arguments, than those are which establish'd it; and being firmly perswaded of this, that Jesus is the Son of God, &c. it will be hard for any temptation to get much ground upon your minds; and therefore it were well and wisely done, every morning to repeat our Creed soberly, musingly, and thoughtfully, and confirm our selves in the belief of it.

Sect. 2. Late Repentance. But why

Deferring Repentance. should I resolve to amend after this sin, rather than before it? Are my Accounts

too little, that I would add this to the Score before I state them? Or hath my God and Saviour deserved so little of

me,

me, that I think a short life too much to be spent in his Service, though he should give me a Heaven? Or am I sure that I shall have a keener appetite to Holiness after I have tasted the lusciousness of sin? Or will sin be the more easily put off, the more habitual it is grown? Or do I hope to find God the more merciful, the more I provoke him? Or if the sin be now too sweet, too taking to be rejected (which is in truth the reason) how do I know it will not be so always? Or if my body decay, how shall I know when it is weakness or repentance, whether a change in my temper or my mind? Or how do I know that some other sin will not grow up in its stead? not only Youth, but every quarter of our life hath some baits or other ripe, and in season; And how know I what limits the Almighty hath prefixt to his patience? He cuts off some sooner than some, and the measure of one man's Iniquities is finish'd before another's? Or how know I that God will allow me more strength, who make so ill an use of this? O let us remember our selves, and sin no more, we are blind, and do no not see our danger;

T ger;

ger; the hazard we run of *hardning* our hearts and *forsaking* God's Grace, and provoking his wrath, and *being cut off* in a moment, when we think not of it.

*This Section is
to be understood
of deliberate
sin, not of un-
avoidable frail-
ties.*

Sect. 3. It is a little sin; he is a very ill Casuist, who deliberating upon a Temptation, forms that foolish distinction of Mortal and Venial sins, for he proceeds up-

on a supposition which is wholly false; i. e. That there are some sins which do not interrupt the Love of God; God cannot approve of Sin in the least degree however: But if, as some think, this Veniality or Pardonableness is not founded in the nature of the Sins themselves, but in the good Will and Kindness of God; it will behove him, who will act securely, to prove, that God hath anywhere declar'd, that he will not be displeased with him for those sins which he hath nevertheless forbidden upon pain of eternal wrath; or if this be Nonsense, let him prove that God will not be angry with him for that very sin he is about to commit. In few words, the true use of distinguishing sins by their several de-

grees

grees of mortality or pardonableness, is not to direct men how to sin safely, or how to chuse what sins they may commit, but to direct the man who hath committed them, concerning the nature and degrees of his repentance; for in plain terms, no sin can be justly call'd little, which we deliberate and consult about, sin receiving its aggravation not so much from the matter of the sin it self, as from the strength of our passion, and the Excellency of that God whose Law it is a Violation of; for tho' the instance of the sin may be a little one, yet if we sin as far as we think we safely may, it is a foul argument of the baseness of our temper, and the imperfection of our love; like Judas, we betray our Saviour for a contemptible Piece; a Smile, a Word, prevails more than the love and bounty of my Creator? And do we not then deserve to perish? If we will be so foolish to chuse thus, why may not God be so just as to punish us?

2. That sin is generally most *fatal* which looks most *Innocent*; for the Devil is never more apt to insinuate him-

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self, than when transformed, he appears in a shape of *Innocence*: Let but a man allow himself the utmost liberty he thinks lawful, and he shall be soon betray'd into what's unlawful; and he that shall indulge himself in any little vanity, shall be shrewdly tempted into greater; besides the strange danger of growing sensual, and undiscerning; and besides that, the least sin, even in the sense of those who most favour the distinction, grows mortal by frequent Commission — Therefore in opposition to this temptation, we are taught

The Cure.

I. To grow in Grace, and to go on to perfection, as being a state of the greatest security; and this requires the most careful and circumspect walking, the most entire denial of our own wills and affections; all which is inconsistent with the admission of the most Venial sin; For how can it consist with an ardent love of God to chuse to displease him a little? Whatever a little trifling injury may seem to an unconcerned Spectator, yet if it pass between two who mutually love, it will seem great to both.

2. We

2. We are exhorted to shun, not only every sin, but every appearance of it; not to dwell within the Confines or Suburbs of Temptations; not to act the least thing which we but doubt may be unlawful, and therefore surely nothing that we know is so; not to dispute nicely what we may without danger do, but to do all that is Noble and Praiseworthy.

3. When we have done all, we are but unprofitable Servants, and therefore let us, who I am confident shall never do all we ought, endeavour to do all we can; when we have watch'd and when we have pray'd, when we have contended, and when we have fought, when we have done all we can, there will be still sins enough to exercise the mercy and goodness of God; sins secret which we know not of, sins of sudden surreptions, imperfections mixt with our holy duties, and innumerable evil motions, which, unless the Bloud of Jesus, our own Repentance, and the mercies of God intervene, would unavoidably damn us.

*The Temptation
of Friendship
and Society.*

Sect. 4. When these ways fail, he sets upon us by other Engines; by our Friends; by some or other who have an Ascendant over us; and it is not seldom seen, that the Friends of our Bosoms are the greatest *Enemies* of our Souls: For the truth is, Friendship is the dearest and most pleasant thing in the World; whence it often happens, that men of the most excellent tempers, and the most generous Principles, have been often induc'd by Friendship to do or suffer, what neither their proper pleasure nor pain could ever have engag'd them to; and in all honest and allowable instances, to preferr a Friend before our selves, is, if not a Duty, yet certainly an Heroick and commendable action. But here, as to our purpose in hand, the Case is thus to be stated, Whether I am to obey God or my Friend; whether I am to serve the interest of my own Soul, or comply with a Friend's peccant humour, to the manifest hazard of my own Soul, and his. The case thus stated, is, I think, too plain to contain in it any doubt or Controversie at all; for our Obligati-

The Remedy.

on

on to God, who hath more powerfully indear'd himself to us, supersedes all Obligations in this case, to our Friend; nay, Friendship it self obliges us rather to advice and reproof, than compliance; it being the true duty of affection to do not what is most pleasant, but most useful for our Friend: And I must say farther, that Friendship is, or ought to be founded in Virtue; and therefore without the guilt of lightness, or inconstancy, I may lawfully as far renounce my *Friend*, as he doth his *Innocence*; for he is become quite another thing, and hath nothing of that Charm and Grace which made me love him: In this case it is enough to answer as our Saviour did to the Devil, Thus and thus 'tis written; it is not lawful for me to do so, and therefore I will not, for Virtue needs no excuse; if they can act a Crime without blushing, I see no reason why I should be ashamed to own a Virtue; and if they think it unreasonable that we should deny them the liberty of enjoying themselves. I think it much more so, that they should refuse us the liberty of denying our

selves. —— And this way of plain dealing will be every way more useful to your self and Brother, than disguises and excuses: For he that shifts off his friends opportunity to sin, not by a flat denial, but a *pretence*, seems to confess that he denies compliance, not out of *Conscience*, but convenience; and so exposes himself to a fresh assault, because his Friend looks upon him as Conquerable, and only waits for an opportunity wherein he may attack him in better circumstances, and a better temper: all which would be avoided by a plain and hearty refusal.

2. This way, in common reason, must prove most useful to our Brother, for how do we know but the influence of our Friendship, by the assistance of God's Grace, may gain upon him, or open disallowance may at last startle him into a serious consideration, which will be enough to defeat him of his Folly; and the example of our Virtue may encourage his imitation, by letting him see that Virtue is *easier* as well as *lovely* — Against all devices of Satan and Temptations in general, I lay down

down these three or four Considerations.

1. That be the Excuse or Imposture as cunningly wove as it can, it matters not; be the excuse what it will, I am to consider this, that by hearkening to such devices of Satan, that croud which now throngs Hell, descending into those horrible Regions; never any man yet sinn'd with a design or persuasion to be damn'd for it, but he contriv'd his excuse as subtilly, and provided a reserve as safe as possibly he could, and yet they miscarried, God cut them off suddenly, or sin grew too strong, and they too weak.

2. It is easier to conquer a Lust, than to satisfie it; the Ambitious may grow content sooner than great; the Covetous may sooner moderate their desires, than satisfie them; the unclean may more easily gain a chaste Spirit, than satisfie the ravings of a wandring Lust; for a man's Frame grows tractable and governable by wholesome Reasonings and sound Advice; Heavenly, By Prayers and Meditations: But if you listen to a wanton suggestion, it will kindle into Lust; and Lust,

Lust, if encouraged, will flame into a Passion ; and our passions will grow savage and imperious, if fed and pamper'd, and then no greatness can glut Ambition, no enjoyments satiate a Lust : And shall we chuse a harder way which leads to an Eternal ruine, before an easie way which guides us to happiness.

3. It ought heedfully to be consider'd, that temptations do not gain upon any by strength of Argument, but by importunity and prepossession ; no man that weighs the things temporal and eternal, can preferr in his judgment those to these, but those are seen, and these are not ; those are continually with us, and they carry their Arguments and Rhetorick in their looks, and every sense of us is constantly beset and applied ; and so by insensible degrees they insinuate, and then possess us, and captive us : The best way therefore to secure ourselves, is either first to cut off all opportunities of being tempted, by retirement and retreat from the World ; or secondly, to countermine the World by an equal diligence, making our Meditations and Prayers more frequent than our

our entertainments of sense ; that so the Soul may be called off from the things without, to meditate upon the things above ; as often at least as Gaiety and Luxury invite it out.

4. As there are objects of vanity, so there are too in the world objects that advise and reprove us, such as distrels and sickness ; that raise our thoughts, such as the works of God's hand, and all others are capable of a good Observation ; as for example, what is an evident vanity, may be the matter of our pity, rather than love ; Feasts and Musick may suggest the Almighty's goodness, and lead us to the consideration of a better state ; and if we use this method, we shall reap a double benefit ; first, we shall avoid the insinuations to sin visible in outward objects ; and secondly, we shall have our Souls stor'd with excellent thoughts.

5. Never slacken or abate thy diligence, though thou hast arriv'd at a great degree of Piety, and hast mortified the flesh, and subdued the World, there is no security on this side Heaven ; many good men fall, the best may ; and

and therefore let him that stands take heed lest he fall; for what will be the issue, God only knows. *The Night is far spent, the Day is at hand;* and wilt thou let go the Victory, when thou hast broke the main strength of the Battel; Thou art almost above fears, and above strummings; thy life hastens away, and thy task diminishes, and wilt thou shipwreck in the Port? Thou art just going into the Arms of thy Lord, and wilt thou now suffer thy Beauty to fade, and thy Glories to languish? The Bridegroom is just at the door, and wilt thou now suffer the Lamp to go out?

The Prayer.

Eternal God, who seest that I walk upon Snares, and in the midst of Enemies, give me the Spirit of Fear, Humility and Watchfulness, that I may walk circumspectly, passing the time of my sojourning here in fear; incompass me with the whole Armour of Faith, that I may be able to fight a good fight, to finish my course with joy, and to have confidence at the appearance of my Lord Jesus Christ. Amen, Amen, blessed God.

Practical Christianity.

PART IV.

Of three general Instruments of Holiness,
or Preservatives against Sin; viz.
Sacraments, Prayers and Fastings.

CHAP. I.

Sacraments, Prayer and Fasting may be consider'd in a threefold respect. 1. At Parts of Divine Worship, or of Holiness in general. 2. As Instruments of advancing Holiness. 3. As Remedies and Antidotes against Temptations. In each of which Relations I will consider each of them a little.

I. Of Baptism.

Consider'd in the first Sense of the Three, it contains a Solemn Profession of the Christian Faith, and actual Renunciation of those Enemies of Christianity,

stianity, the *World*, the *Flesh*, and the *Devil*, and a *listing ones self* into the service and obedience of Christ.

And because I cannot think that there is any essential part in the System of Christianity merely *Ceremonial*, I cannot think, but that besides the *Admission* into the Church, which is the *Body of Christ*, and consequently a *Title* to all the glorious Privileges of its Members, both which we derive from Baptism; our blessed Saviour doth endow the Person Baptized with *power* from on high to perform all those great engagements he takes upon him; as will appear to any one who shall consider,

1. The *Nature* of Christianity, which doth always annex a Grace to the external Mean, or Instrument; or,
2. The *great things* spoken of this Sacrament; or,
3. The *value* all understanding Christians have had for it, or the effects which follow it, when practis'd in the Infancy of the Church; and I humbly conceive this to be the sense of the Church of *England*, which supposes the things signified by the outward Ceremony.

ny of Baptism, to be a *Death unto Sin,*
and a *New Birth unto Righteousness.*

But whatever become of this Noti-
on, it is certain, that this is a strange Ob-
ligation to a Holy Life, and a remedy
against Sin, as being a most solemn in-
gagement of our selves to the obedience
of Christ ; from which we cannot start
back, without drawing upon our selves
the guilt and punishment of Perjury,
and forfeiting all those advantages we
partake of by it ; and I wish all would
lay this to heart, who plead the Obli-
gations of *Civility* and *Friendship*, *Cu-*
stom and *Fashion*, in defence of their
sins, as if any trifling Ceremony were
sufficient to supersede our Obligation to
Christ, and acquit us of that guilt which
the Breach of the most sacred Covenant
brings upon us.

The Prayer.

Blessed and holy Saviour, give me
grace to remember my *Baptismal*
Vow, to remember that I am a sworn
Enemy to the World, the Flesh, and the
Devil ; and unable me to fight the good
fight

fight of Faith under thy Banner the Cross.
Let me have no truce, entertain no friend-
ship with thine and my Enemies : Let
them flatter me, if they will, with smiles
and promises, I am sure they mean nothing
to me but death and ruine. How shall any
fantastick Obligations cancel my duty to
thee, resulting from so solemn a Covenant ?
In vain doth the World disguise its tem-
tations under the forms of Civility and
Honour ; I know no Civility which can
oblige me to renounce my Vows, no Ho-
nour that can excuse my Perjury ; In vain
doth the World assault me by Greatness, and
Wealth and Glory ; these are the very things
I resolved against when I took up the Cross
of my Crucified Saviour in my Baptism :
Grant, O blessed Lord, that I may have
mortified affections, and a Victorious
Faith, an humble meek Spirit, and glo-
rious Hopes, that after this troublesome life
is ended, I may rest with thee in Everlast-
ing Glory. Amen, Amen.

C H A P. II.

Of the Lord's Supper.

TH E Supper of our Lord may fall under the same forms of Consideration which Baptism did ; that is, it may be consider'd,

1. As a part of Divine Worship.
2. As an Instrument of Holiness.
3. As a Remedy against Temptation.

I will look upon it briefly under each of these Notions, and herein I will guide my self by that incomparable Office of this Church, which hath admirably express'd and reduc'd to a method the whole mind of the Gospel relating to this matter ; for which I have often bless'd God, whilst I beheld and reverenc'd that Primitive plainness, and truly Christian Spirit visible in it.

First then, our Lord's Supper consider'd as an act, or part of Religious Worship or Holiness, contains in it these four things.

U

I. An

1. An humble acknowledgment of our sins.

2. A devout Profession of our Faith in Christ, that we are the Disciples of a crucified Saviour, and expect Salvation by no other way, than that Sacrifice of his Body and Blood offer'd upon the Cross.

3. A solemn Oblation of most humble and hearty thanks to God for this inestimable benefit, his bestowing his Son upon us to die for us; and to our Master and only Saviour Christ, for his exceeding great love in dying for us.

4. A most solemn Oblation of ourselves, Souls and Bodies, to be a holy, lively, and acceptable Sacrifice unto God: so that this Sacrament consists of a whole Constellation of Graces, *Repentance, Faith, Hope, Charity.* It is a nearer approach into the presence of God and more solemn exercise of the Graces of the Gospel; and this gives a very fair account of the reason of its frequent practice, for nothing can be

Secondly, A more effectual Instrument of Holiness, upon these and the following accounts.

1. Tha

1. That the preparation necessary as a condition of our worthy Reception, doth awaken our Souls, and refresh all our Graces, and mortifie all our sensual Lusts, and draws us nearer to Heaven; and the necessity of such a preparation as the Church-office prescribes, appears from hence, that Repentance, and Faith, and Charity, are absolutely necessary to enable a man to exert those acts (before-mention'd) which constitute this Sacrament, consider'd as a part of Divine Worship; and therefore to approach that holy Table without a Soul so qualified, is to affront and mock the Majesty of Heaven.

2. That the exercise of our Graces in receiving, doth increase and improve them; that Act of humble *Adoration* and profound *Prostration* of ourselves before God under a sence of his Purity and Majesty, and our sinfulness and meanness; that lively Act of *Faith*, whereby the Soul doth profess its firm belief of, and dependence upon the Death and Passion of its dear Lord and Saviour for Salvation; that *Love* whereby the Soul offers its praises, and its self

a Sacrifice to God, do leave such lively and lasting impressions upon mens minds, as are not quickly nor easily effac'd ; and the Soul, by the delight it finds in exerting these Graces, is inkindled with a desire of repeating the same Acts.

3. That the Sacrament it self hath a natural tendency to promote Holiness :

1. By its sensible *Representations* of a Crucified Saviour, the Symbols themselves being fit to bring into our minds the Pain and Sufferings of our dear Lord and Master. 2. By that *inward Grace* (inseparable from the worthy Reception of it) bestow'd upon us to refresh and strengthen our Souls, to root and confirm our Faith, to inflame our Love and perfect our Hopes. 3. By being a *Pledge and Assurance* to us of the pardon of our sins through the Bloud of Christ.

4. That it is a new and repeated Engagement of our selves to the Service of Christ, to an obedience to his Laws, and a Renunciation of those Enemies of the Christian, the *World*, the *Flesh*, and the *Devil*. From all this it is easier to inferr,

3. That

3. That it is a strong Fence and Antidote against Temptations; for these fresh impressions of our Saviour's love, the new strengths of Divine Grace, the vigour of a new and solemn Engagement to Obedience, fill the Soul with a holy zeal against Sin, and with a glorious contempt of sensual pleasures.

The Prayer.

AND now, O my God, what should make me so prodigally venturous of my own safety, as to neglect the frequent use of this holy Sacrament! have I not need frequently to examine my self? Are not thy Graces apt to wither and decay unless thus water'd and refresh'd? Doth not my converse with the World, and my communication with Flesh and Blood, render it necessary for me to review my resolutions against them as often as I can? Or is there not a holy delight in the exercise of all this, that surpasses all the pleasures of a sensual Life? And is it not a Sacrifice that my Lord and Saviour is highly pleas'd with? And is it not reasonable that I should oblige him,

who died for me, with this frequent acknowledgment of his infinite love evidec'd in his Death? Pardon me, O my God, that I have been so ungrateful to thee, so senseless of my own welfare and advantage! for the time to come, I will delight in this holy Communion, I will often offer up my self a Sacrifice to thee, and profess my Faith in a Crucified Saviour; and there beg thy assistance and conduct through the difficult paths of this present life: And, O my God, accept thou of my addresses and praises, through thine infinite Mercies, and the Blood of Christ. Amen.

C H A P. III.

Of Prayer.

PRAYER may be consider'd under those three Heads I before mention'd
And,

I. *As a part of Holiness.* It is an acknowledgement of God's being our God; a confession of his Majesty, and our meanness, being a solemn Adoration

tion and *Worship* of him ; 'tis a Sacrifice of *praise* to him ; 'tis an act of *Humiliation*, and of *Repentance*, and of *Faith*, and *Reliance* upon him : And from hence we may inferr, what preparation of the Soul is necessary to a right discharge of this Duty ; that *ex tempore* Addresses are the most improper, and the most unwelcome to God ; for these are at best but imagined to raise those passions or dispositions in the Soul, which ought to be pre-suppos'd in it before-hand, to the rendring of our Prayers acceptable ; for we draw near in Prayer to offer up a Sacrifice which we had prepared before : And we may Secondly, conclude, That whatever the *Gifts* of Prayer be, the *Spirit* of Prayer is that which doth dispose and prepare the mind by such qualities as are fit to exert the *Acts* I nam'd before ; and I am apt to think, that a Soul which thus prepar'd, and fixing it self in the immediate Presence of God, dwells with an inward Devotion in those acts of Adoration and Praise, Humiliation and Faith, without expressing these actings of the mind in words (I speak of pri-

yate prayer) doth, in St. Paul's sense, Rom. 8. 26. pray by the Spirit; and consequently, in Publick, thole Prayers are most spiritual, which share most of this preparation.

2. As an Instrument of Holiness: it doth exercise all our graces, and refresh and improve them by exercising; the breathings of the Divine Spirit (which is in an extraordinary manner assistant in this holy exercise) fill the minds of men with Joy, and Peace, and Hope, which confirms them in their Christian Warfare, and makes them disrelish all the pleasures of a sinful life. Lastly, Prayer hath extraordinary promises annexed to it, of receiving whatsoever we ask with Faith, Matt. 7. 7. *Ask, and it shall be given to you.*

3. It is an Antidote against Temptation; for it possesses the Soul with an Awe of the Divine Majesty, with a sense of his unpeakable love, and with a horrour against sin, whilst we enumerate his benefits, and our sins, with all their aggravating circumstances: And certainly no man can be so sensless as to repeat those sins which he did just now bemoan

bemoan and abhor, renounce and resolve against before God, nor will it be easie for him to fall, who comes forth forewarn'd and arm'd to encounter a Temptation. Lastly, Prayer convinces a man of the loveliness and happiness of a holy life, for he finds that his Peace and Reliance grows up or decays together with his Virtue.

If I did Pray earnestly and often, how *humble*, how *lowly*, how *heavenly*, and *exalted* would my Soul be? With what glorious Notions of the Divine Majesty, what dreadful apprehensions of sin, what an unquenchable thirst of Holiness, what fears and Jealousies of the World and Flesh, would my Spirit be possest'd? And what a mighty influence would all this have upon my Conversation? How humbly, how warily, how fervently should I walk?

But when I do not pray often? or with this care and preparation, How *lazy* and *careless* is my life? How *dim* and *imperfect* my conceptions? How *flat* and *tasteless* my relish of Spiritual things? How doth a worldly sensual temper grow and encrease

crease upon me, and the Divine Life within droop and languish.

The Prayer.

O Therefore my God give me grace to be frequent and fervent in Prayer, assist me by thy Spirit to dress and prepare my Soul for this more solemn approach to thee ; and then I shall experience this to be the high way of Commerce with Heaven, I shall feel the wind blowing upon the garden of my heart, and the Spices flowing forth ; I shall feel the Spirit fanning that Spark of holy life it kindled into a flame ; and I shall feel my self transported and ascending up above this vain world, and all the allurements of it : O therefore grant me, O my God, thy holy Spirit, that I may pray with understanding and fervency, with a prepar'd and a devout Soul ; that my prayer may not be the sacrifice of fools, and turn'd into sin, but an acceptable Sacrifice to thee, an instrument of Holiness, and a Guard against sin, enabling me to fight the good fight of Faith, that I may receive an everlasting Crown ; and all for the sake of Jesus Christ our Lord. Amen.

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Chap.

C H A P. IV.

Of Fasting.

I Should now add something concerning Fasting, which the Universal practice of the Church, besides our Saviour's Rules prescribed concerning it, do plainly suppose to be a Duty of Christianity; but yet such a one as is a Free-will offering, and so dependent of various circumstances, that the Practice of it cannot be fixt by particular Rules; and therefore as I did on purpose omit speaking to it, when I had a fair offer (under that Head, the means to obtain Temperance, consider'd as a habit in the mind) so now I will only consider it very briefly.

I. Whoever shall consider the constant practice of the devoutest men, the Nature of this Body we are cloathed with, or the frequent sins to which the lusts of it have betrayed us, will discern Reason enough to invite him to this Duty, either in order to our Mortification,

on, and our future security, or as an act of affliction and Revenge for our past faults : Therefore,

2. Whoever totally neglects this Duty, upon pretence of the ill effects it hath upon either Body or Mind, ought well to be assured, that the uneasiness of the one or other, be not the effect of a wanton and carnal Mind, rather than of the temper of the Body ; and that his Body will admit of no degrees of this Duty, otherwise he is oblig'd according to his capacity.

3. To Fasting must be joined Alms and Prayer, and vain glory must be separated from it ; without the former it is insignificant, with the latter it is a sin : But if any just Reasons disable any man to give alms, or to devote the day entirely to Spiritual Exercise, I cannot yet think but that Fasting may be us'd as an act of affliction, provided it be consecrated to God by a holy intention at least,

The

The Prayer.

Glorious God, I see in what a world I live, and what a Body this Soul of mine doth dwell in ; how little kindles those Lusts which blast the Innocence of my Soul, and destroy my peace ; I remember how often I have behav'd my self unbecoming a Child of God, only to gratifie the Inclinations of an ungovernable Body : Enable me therefore so to mortifie and subdue it, that I may enjoy an entire Peace and Conquest ; so to humble and afflict it, that my revenge may testify the sorrow I feel for my misdemeanour ; and accept thou my sorrow to the atonement of my sins, through the Bloud of Christ. Amen.

The Conclusion.

I Am now earnestly to beseech the Reader, to reflect seriously upon this whole Discourse ; and consider, whether the Christian Religion be not a System of most glorious, delightful and important Truths ; whether any

Princi-

Principles can raise Man to such an entire *Conquest* o'er the World and himself; whether Holiness doth not transform him into a great and a glorious thing; whether any knowledge can create in him so perfect a *Peace*, and so undisturb'd a *Joy*; whether there be any thing besides Religion, can make a man spurn fawning *pleasures*, and out-brave his *fears*; whether there be any thing which would turn the World into so much Paradice, and secure our *Peace* and *Interest* on such unshaken bottoms, and lead on the whole Train of a publick or private life in such a safe and pleasant method. What then? Art thou fond of Ruine; or hath damnation any charm in it? that thou wilt still resolve to persevere in such a manifest contradiction to the Laws of the blessed Jesus? Wilt thou suffer thy Soul to be miserable here through those numerous lusts, which are the incessant torments of it? And canst thou think of abandoning all the hopes of 'a glorious immortality?

Or dost thou indeed look upon the Gospel of Christ, as cunningly devised

Fables,

Fables, and readest these kind of Arguings, as only wise and politick Harangues? Surely so much Holiness confirm'd by so many Miracles, must needs witness its Divine Authority; and if thou wouldest but try thy self the practice of it, thou wouldest feel its *divine* principle in the *Life* and the *Joys* of the Spirit!

But I am persuaded, the greater part of mankind, cannot chuse but in despight of Inclination, acknowledge the truth of the Gospel, and the Excellency of Virtue; and confess that their Vices are the effect, not of their *choice*, but *weakness*: Blessed God! What account then will these men give of their Disobedience, at that day when Christ shall come to render Vengeance to all, who have not obeyed his Gospel, when they shall be put in mind of the prevalent motives made use of to endear Holiness to them, and of the mighty Assistance of the Divine Spirit which was offer'd them towards enabling them to live well; when they shall see, (as a perfect Refutation of all such excuses) so many Millions (I hope) of blessed Saints,

Saints, who, though liable to the *same Passion*, and encompass'd by the *same Temptations*, did yet conquer all, and entred into Life through the *Straight Gate*.

But if this little Treatise should light into the hands of a perfect Atheist, or at least of one who laughs at every particular Sect of Religion; to such a one I address these last lines, and I beseech him to allow them so much consideration as he would to any other thing which pretended to so much concernment and importance.

1. If there be a God, Nature seems to dictate, That he is a Rewarder of those that seek him; and forgets not the Wise and Vertuous, neither in Life nor Death (and *Men*, as wise and rational Creatures, are his peculiar Offspring, and more near related to him:) and on this Argument *Socrates* in his *Apology* founded his hopes of another life; an argument much a-kin to that of our Saviour, *God is the God of Abraham, the God of Isaac, the God of Jacob, now God is not the God of the Dead, but of the Living*; at the smartness and clear-

clearness of which arguing the people were astonish'd. And

If there be another *Life, Virtue* and *Goodness* must needs be the proper qualities to recommend and endear us to the God who presides in that other World; (for I can never fancy a Brutish and irrational Deity.)

If there be no God (which is impossible) it is a thing impossible to be prov'd; and therefore an Atheist can never possess his Soul in any Rest and Peace; and besides, if there be none, the Belief and Practice of this Religion of Christianity (as I'll make appear presently) can do no man any harm? and what madness then is it, not to take the safest side in a matter of this dear concernment?

2. In behalf of Christianity in particular, I beseech such a one to consider,

That if those Miracles and Proofs of Divine Authority, which the Gospel relates, were true and real, then the matter is beyond dispute.

If they were not, I would fain see some probable account, how Christiani-

ty could so generally obtain, in despite of all the disadvantages it was to encounter ; having neither *Interest*, nor *Pleasure*, nor *Force*, to countenance it against the establish'd *Superstitions* and *Vices* of the Age.

That it concern'd them of *Judæa*, which was the Scene of our Saviour's Actions, to have given the World a manifest account of the Imposture, and so have provided for the security of Judaism, which was subverted by it.

That the wisest and most Religious Sects amongst both Jew and Gentile, were quickly swallowed up into Christianity.

That those early days were the most fit for a confutation of the Proofs on which Christianity is bottom'd, as being most nearly conjoin'd to the times of our Saviour's and his Apostles actions ; and therefore capable of being easily inform'd, and yet we find no such thing done ; which must needs suppose the World either monstrously ignorant, or stupid, and senseless, not only of their secular, but eternal interest : The former is utterly false, and the latter absurd ; dispa
there

therefore it is more than probable, no such confutation could be form'd.

That the *Wisdom* and *Majesty*, the *Purity* and *Holiness*, the *Mysteries* and *Prophecies* of it are so many tracks of Divine Glory, which bespeak God its Author, it being very improbable, that e'er the Devil should be so set against himself, as to promote that Holiness, which is so contradictory to his nature; and though he should have blended it with speculative errors, that cannot be thought a mischief able to satisfie him for all the good it hath done in the world; nor would such a design savour enough of the malice of Hell, for surely God will never make a good man eternally miserable, for a speculative Error into which his *Humility* and *Resignation* to God, and such strong probabilities (not to say more) betrayed him.

But suppose (against all reason) that pose it were Fictitious, What can any man suffer by the belief of these Principles? certainly they tend to make us like God, and there is no article which reflects any disparagement upon the Divine Nature,

but discovers it to the World, in the greatest and the loveliest Characters, and therefore unavoidably, if any Religion, then this, will secure our future Life.

As to the present, if our Life be clouded and o'ercast by afflictions, these Principles alone can support us under them, because these only are substantial grounds of courage or content: If our life be calm and fair, no man enjoys it with a more constant and untroubled satisfaction than the Religious, for Religion only crowns our outward properties with a firm peace and content within.

And yet all the clamour rais'd against Religion is this, that it enviously intrenches upon the pleasures of Nature, and wheedles us out of the possession of present pleasures, by the deceitful promises of future —

In answer, I would fain know of any the most fortunate Epicure, (for I confess I have never been lucky enough to discover any such state) whether there be any enjoyment rich as *Fancy*, and ravishing as *Dotage*, if there be

of what *constancy* and *unmixt* purity it is ; for if it be not fixt and steady, then a constant, cheerful life, as free from uneasie fears, desires and troubles, and repentances, as from the taste of such luscious Meals, is surely to be preferr'd before a few fortunate Minutes, of a life in the general disorder'd and troubled : or whether, accounts being stated rightly, we may not safely conclude, that there is no such thing as such an enjoyment, much less any permanent state of it : and then,

I may easily defend Religion as to this point ; for then it is but reasonable that our desires should be calm and temperate, and that we should sit down content with such easie and obvious pleasures as suit this state of imperfection and child-hood ; and if so, What harm can Christianity do Men ? (as God expostulates with his People, *Testifie against me, wherein have I wronged thee ?*) It doth not forbid us to *like*, but *dote* ; It doth not forbid us to *enjoy* the World, but it forbids us to *equal* it with *Heaven*.

And when it hath once fixt the limits of worldly happiness aright, it is so far from

from driving us out of the reach of it, that it is the only path to it; we sail within those Sea-marks, which if we slight we dash on Rocks and Sands; for Answer me,

Are the *Faculties* of our *Soul* rendred more uncapable of Happiness, because cultivated and improv'd, employ'd to useful and ingenious purposes, not lost on trifles? Are our *Sences* less subtle and judicious, because the Body is preserv'd in an entire and vigorous health by temperance and employment, and content of mind?

As to the *Objects* of our affections: Is a *Good Estate* less useful or less creditable by being spent temperately and Charitably? Is *Greatness* the less firm, or the less glorious, because its Basis is *Virtue*? Is a *Beauty* the less taking, because Innocent and Virtuous? Of all the pleasures of humane Life, I have always thought *Friendship* the dearest, and certainly *sense* as well as wit, true courage, and honour, and constancy, (the product of Religion) as well as the *Accomplishments* of Nature and genteel Education, must go to make it

it perfect and delightful : when any are endeared by a *generous goodness*, by an *innocent* and *undesigning* passion, by a combination of virtues, and a confederacy of rational delights and glorious hopes ; I am confident no debauch'd mind can ever fancy any thing so charming and romantick ; and this Friendship can never be attained or preserved, unless it be founded in and cherished by the great principles and virtues of religion ; and if this be the case, if this be all that Religion doth ; that is, if it be only a wise method to happiness, set on foot by the *Goodness*, and contrived by the *Wisdom* of God , I cannot discover any just ground of quarrel against it : I cannot see how the sinner can get clear off from these Arguments ; remember then 'tis a disingenous kind of confidence to return only raillery for answer to Arguments ; and to think a loud laughter a sufficient confutation of important Truths. *Be not deceived, God will not be mocked* ; a day is coming, when the secrets of all hearts shall be laid open; when God will argue his own cause in a flaming vengeance ; and then what a miserable Tragedy

Tragedy will thy Mirth and Pleasure,
the Sinner and his World end in? What
astonishment and dread will seize upon
every Soul which hath hardened it self
against the Gospel of Christ? How mi-
serably foold and cheated will all the
gay and jolly Sinners find themselves?
But glory, honour and peace will be the
portion of every one who worketh
righteousness.

The Prayer.

O Thou holy Spirit of God, thou di-
vine principle of a divine life, re-
move all blindness, hardness and impeni-
tence from off the hearts of all those who
read the truths of the Gospel of Christ,
and grant that they may receive the word
of Christ with an entire Humility and pure
affections, and bring forth the fruit of it in
their Conversation; that when the winds
blow, and the rain descends, and the floods
beat, they may be like houses built upon a
rock, and stand unshaken in the great day
of Judgment. Amen, Amen.

F I N I S.

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